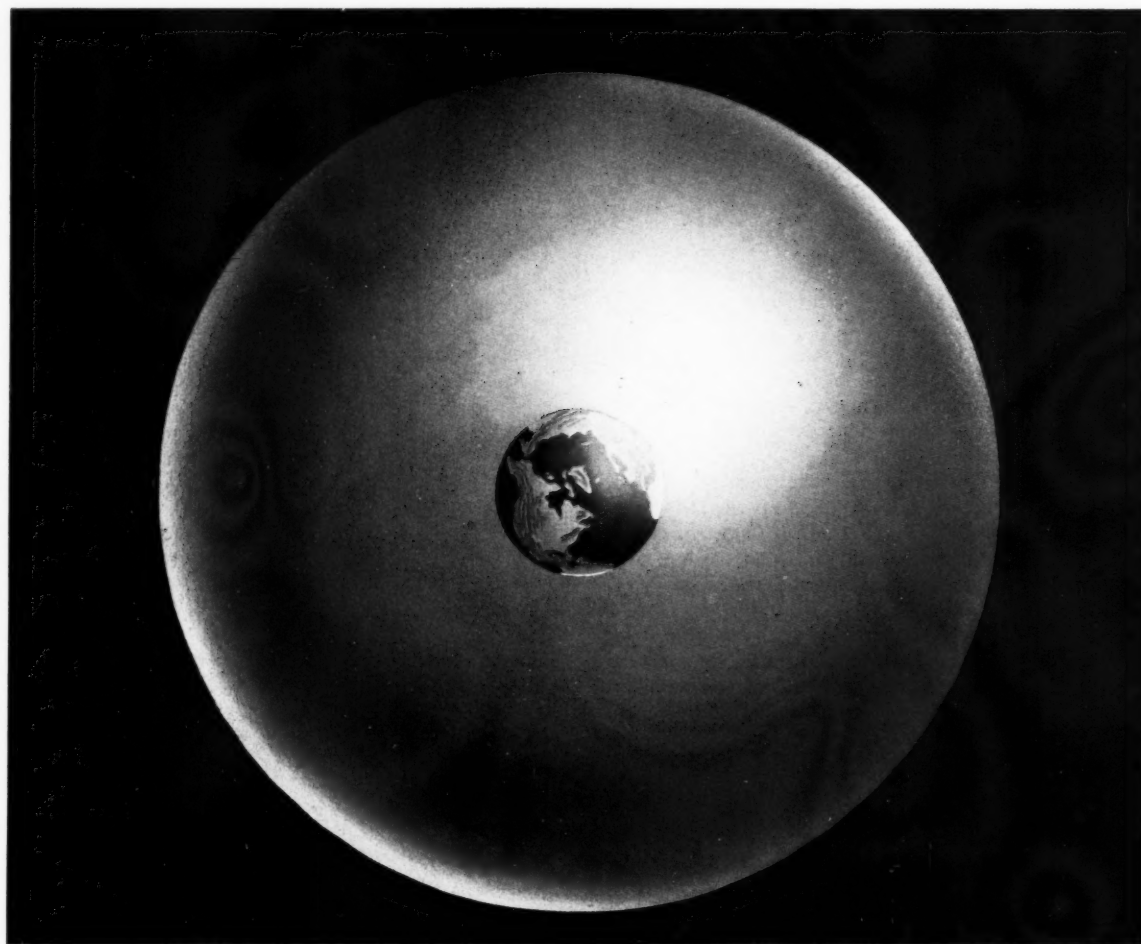


DESTINY

The Magazine of National Life



CONCEPT OF OUR CHANGED WORLD

The airman's air-world has made it effectively smaller

[PAGE 125]



*Jerusalem
shall be
trodden down
of the
Gentiles,
until the
Times of
the Gentiles
be fulfilled.*

LUKE 21:24

+

**GENERAL
ALLENBY
ENTERS
JERUSALEM**

*December 11th,
1917*



The Coin illustrates the change-over from the Mohammedan to the Western calendar. It was the 1335th year of the Mohammedan reckoning. (Note their calendar was based on the Lunar system of 354 days to the year. Their calendar began in 622, the date of the Hegira.) Daniel wrote: *Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days.*

Your Attention is directed to THE MEASURE OF TIME on page 132 of this issue

TIME MARCHES ON . . .

IN the year 1918 B.C., when Abraham received the promise: "*All the land which thou seest, to thee will I give it, and to thy seed forever,*" he looked down the long corridor of time, and by faith, believed the promise.

More than four hundred years passed before the initial fulfillment matured and the year 1444 B.C. had come and gone before it was possible to declare: "*The Lord gave unto Israel all the land which He swore unto their fathers; and they possessed it, and dwelt therein.*"

The period separating prophecy from fulfillment covered an even greater span of time between the utterance of the inspiring prediction (circa 1732 B.C.): "*A nation and company of nations shall be of thee,*" and its realization in 1919 A.D. when at Versailles the several dominions of the British Empire signed a treaty separately, and by this dramatic historic act the British Commonwealth of Nations was born; which followed by nearly a century and a half the fulfillment, meanwhile growing, of the accompanying prophecy pertaining to the "Great People": the nation of the United States of America.

Again, when the seven times period of punishment was passed upon the Israel people so that they went into captivity — lost to memory as a national unity among the nations — a staggering passage of time was envisaged — 2,520 years! And the end of this period of time as it applies to the history of Jerusalem — 1917 A.D., when Allenby entered the Holy City (photographically illustrated on the opposite page) — was a long way off when Daniel foresaw the fact that this year (1335, according to the lunar calendar) would mark the close of the times of the Gentiles, and the beginning of the events the world is now living through in accord with God's plan of restitution.

Did anyone know from prophecy prior to its happening that this event was to occur, *and when*? It is a question frequently put to DESTINY, and to which we give the affirmative answer! Among the many cases on record where accurate details of coming events have been clearly understood by careful students of prophecy there is this, written and published by Professor C. A. L. Totten of Yale University in 1907:

"The expiration of 2,520 solar years of the expatriation of the Jews, and the treading down

of their city, runs out in 5926 A.M., or 1928 A.D., and this will be twelve years beyond the 1335 of the Hegira, the era of the Mohammedans, who are now in active possession of the Holy City (Dan. 12: 12), and are doomed to lose it when the times of Edom end. It seems to me to be inevitable that they will have ended by 1917, the 1335 Mohammedan year of activity. Truly is 'Edom' the 'sick man of Europe.' . . . All nations forget that 'the Controversy of Zion' is one that God Himself is to solve, with all the nations, in the coming final conflict, and that the title deeds will be turned over to the rightful heirs — the whole House of Israel, Our Race! with the Jews in established recognition in Palestine!"

Thus this generation has observed the happening foreseen long ago: the possession of Palestine by that other branch of Israel, Britain; and the return of the Jews in sufficient numbers to fully justify Professor Totten in his clear analysis of prophecy.

Time marches on, even if our mind sometimes faints at the prospect of the burden of its passage. The progress of the restoration of the divine sovereignty in the earth is a relentless process of development, however. Nor is it any the less real when it appears to be invisible, as it is written: "*Your Kingdom must be being restored.*" For world tribulation — in its economic and political and military phases — cannot forestall the coming manifestation of the divine governmental organization of the Christ to be set up on earth, and contemporary events simply confirm the imminence of the universal Kingdom of God. Never forget that the forces of evil and the powers of darkness are fighting a losing battle, for they are fighting against time and their time is short.

Time marches on, but time is on our side. For God is the Lord of time, and we know that the time is now at hand when all things spoken by the prophets shall be fulfilled. Let us look forward with a radiant expectation to the coming day when we shall be able to reflect and say with serene thanksgiving: "*There failed not aught of any good thing which the Lord had spoken unto the House of Israel; all came to pass.*" Meanwhile God requires that we should inquire of Him — as a nation — that He may do for us those things which are beyond the possibility of human achievement.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of

FOREWORD

the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your serious consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true

progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing but pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God amongst men.

Among our subscribers are men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is becoming increasingly known, and chronologically we know that this information is now of pressing importance. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are immediately answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

DESTINY

(Registered U. S. Patent Office)

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DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

ON THE ECONOMIC FRONT

BUSINESSMEN, as well as all those who are interested in the economic well-being of our nation, are naturally seeking information regarding economic trends. If possible, they would peer into the future and with the information thus gained undertake to secure that future. Many financial services are published which purport to give an analysis of present conditions and a forecast of general economic trends: that men may have this information. Much of the effectiveness of these services depends upon the astuteness of the men rendering them; a value often enhanced by the ability to secure advance information from confidential sources.

Actually, the editors of these services do not have access to a knowledge of the future, but are able with all the facts in their possession to reason to conclusions based upon known economic trends. Sometimes they are wrong, for the inability of the human mind to take into consideration all the facts involved may bring sudden changes completely unforeseen by anyone.

But there is a service, unknown to most men, the cost of which is a diligent application to a study of its chronology: and the accuracy of its long range forecast has been demonstrated again and again. It furnishes far more than conclusions based upon present events, for it is, in itself, a definite timetable of future chronological markings of important economic developments: so accurate that the student is rewarded with information which cannot be secured through the medium of the paid services of men.

The source of this accurate information is a book sorely neglected by the average businessman — the Bible. With its time measures properly applied and arranged in accord with the requirements of the divine calendar, the curtain is drawn aside that one may look along the highway ahead and note the mile-posts marking the events of the future.

Along with man's neglect of the information in this Book pertaining to his daily life and living has been his failure to recognize that God has given such a timetable for those who are willing to diligently search that Book and watch the unfolding of the plan of the ages in conformity with His timetable. Those who will apply themselves to the task will not be unrewarded or taken unaware by coming events and the time of their occurrence.

It has often been pointed out that the judgment pro-

nounced by John upon the economic system of man is fast coming to completion. Let us take a look at God's timetable and, in the knowledge thus acquired, have ample warning of what the future holds in store for the present economic system. This does not mean that we can say, "Such an event will happen on such a day"; it does mean, however, that we will have in our possession information which will give the *general trend of events* from which can be drawn definite conclusions! The better one understands the divine calendar, the nearer one comes to possession of a complete analysis of the trends and an understanding of the future becomes that much clearer.

Seasoned DESTINY readers have since June of 1940 closely followed the tabulations of events as given in the articles and accompanying charts by W. C. Nabors and already have in their possession sufficient information to enable them to understand the meaning of coming events in the light of chronology. For the sake of those who have not had access to this information, however, we call attention to a few important way marks.

In DESTINY for June, 1940, there was presented a chart showing dates of economic significance. There it was shown that the biblical measuring period of 2,520 in days from the Wall Street crash of 1929 gave the time of the French financial crisis with the fall of the Franc in September, 1936. This (September, 1936) was also the time of the entrance into the King's Chamber of the Great Pyramid or, as it was anciently known, "The Hall of the Judgment of the Nations." From September, 1936, a like period of 2,520 days forward *will terminate August 11, 1943*. We await the detail of the important events destined for this date, still future at this writing; but *the trend we can know now*.

These two periods of 2,520 days can be divided in accord with the Angel's declaration to Daniel (Chapter 12: verse 7). Let us take this clue and divide the 2,520 into two periods of 1,260 days each. At the center of each division there should be indicative economic occurrences, and the following tabulation proves this to be so:

October 23 to November 2, 1929: Wall Street crash!
1,260 days later, April 5-15, 1933: British and American economic coöperation.

1,260 days later, September 16-26, 1936: French financial crisis. British and American coöperation. Fall of the Franc. Financial treaty of peace (September 26).

1,260 days later, February 28 to March 9, 1940: British, French and U. S. A. economic discussions; America declares new world economic policy.

1,260 days later, August 11-21, 1943: — ?

Having looked forward from 1929, let us now look back to the signing of the Versailles Treaty, June 18-28, 1919. We will find that there are on the same pattern three periods of 1,260 days each from this date to the Wall Street crash in 1929. The significance of this tabulation is apparent!

June 18-28, 1919: End of peace conference and signing of Versailles Peace Treaty.

1,260 days later, November 30 to December 9, 1922: Debts and Reparation. Conference opened on December 9.

1,260 days later, May 12-22, 1926: French financial crisis. Franc in danger. All steps taken to defend the Franc.

1,260 days later, October 23 to November 2, 1929: Wall Street crash!

Thus, from the signing of the Versailles Treaty in 1919 there are seven periods of 1,260 days each: six of which have already ended in an economic event of major importance, and the seventh will expire August 11-21, 1943. Now SEVEN signifies *perfection or completion*: thus we may expect economic conditions to reach a climax beginning August 11-21: this year. The event or events marking that period should be of more than passing interest to all.

John states there are three definite stages in the judgment upon our present economic system. Set forth in "Will Peace Come Now?" (DESTINY for March, 1943) these stages were given as follows: 1) Judgment upon the system; 2) Desolation of wealth and cessation of trade; 3) Collapse of the System. Let us enlarge upon these, for events have verified the certainty of the prophetic forecast.

1) JUDGMENT UPON THE SYSTEM.

John tells us that "in one hour" judgment would come upon man's economy and as the prophetic hour is 15 years, it is of interest to note that *just 15 years after 1914*, when judgment began for the political system of Babylon, the Wall Street crash came as a judgment upon the economic structure. With 1929 there began a judgment period for our economic activities, the repercussions of which were felt in all world markets; it affected all lines of financial and business enterprises and, by the end of the 2,520 days, men knew that judgment had come upon the methods used and the system itself. The bisection of this period was 1933, which brought into office the present administration with the New Deal program and in which year we had the bank holiday, definitely indicating that judgment had in reality come as John predicted it would.

2) DESTRUCTION OF WEALTH AND CESSATION OF TRADE.

The second period of 2,520 days began with the 1936 date and will expire in August of 1943. The bi-section of this period gives 1940: the year which witnessed a complete change in our political economy in the election for the first time of a president for a third term of office. Already, during this short era of 2,520 days which has not yet finished its course, men have become fully aware of the prodigious destruction of wealth as the result of World War II. Civilian commercial trade has also ceased and we have seen the literal fulfillment of John's prophecy of the destruction of wealth and the cessation of trade.

3) COLLAPSE OF THE SYSTEM.

The system itself, as predicted by John, will collapse and the economic order as we have known it will be no more.

August 11-21, 1943, will mark the *beginning* of events which will bring home to man that the system itself is passing away: never again to be restored. But John refers to the suddenness of its overthrow, and so the beginning of the collapse may also be the signal of the end of the system which will compel Israel to turn for relief to their God-given system of economic well-being. For certainly God is now calling for us to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities."

If we fail to come out of our own accord, compulsion will bring us out; even in the destruction of the system itself, which has been responsible for so much misery, suffering and distress among men and nations. The above chronology and timetable, with the enumerated events, today deserve serious attention and close study by every economic student. Surely the person desiring accurate information pertaining to the future will not neglect this warning now evident on the economic front!

AND IT IS JUST

GERMANY is angry because Berlin is now suffering from the result of increased bombings of that city; and now the German leaders threaten to retaliate by bombing the coastal cities of the United States. The Nazi leaders would like to have air raids upon cities called off, but these same leaders turned a deaf ear to any such plea in the inception of their aggressive campaign when they expected to ride to victory through terroristic methods of bombing. What of Warsaw and Amsterdam and of London and Coventry, as well as a host of other cities and places which felt the full force of the Nazi air power? Has Germany forgotten what she did?

Whether the Germans like it or not it is a divine law that "He that taketh the sword shall perish by the sword." Who was it that first made air attacks upon defenseless cities? Chickens are now coming home to roost as the weapon Hitler and Göring relied upon for victory, in their plans of aggression, has in turn become a terror unto them.

John speaks of such retribution as *just* upon an earlier group of aggressive peoples of whom he records a voice as saying, "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Surely those who show no mercy for others are worthy to receive that which they had decreed for their victims and boasted would never be their lot to experience! The weapon Germany hoped would bring all into submission to her is now being used, in a far greater measure, upon her and it is *just*! Hitler and his followers have sown in the past and are now reaping the harvest in a crop of bombs they did not expect and do not like. Their ruthless attacks upon defenseless peoples and cities, in a wanton campaign of destruction, is being returned with a large margin of interest.

It is but natural for the criminal and murderer to cry out against the justice of the operation of the law which has overtaken him. The criminal is not interested in justice, for justice means retribution for crimes committed. It is retribution that Germany and her leaders now fear. But full justice will not be accomplished until those who have been personally responsible for the wanton shooting, torture and starvation of the victims of their evil aggression are themselves brought to trial and all those who are found guilty made to pay by forfeiting the right to live.

One of our war aims should be a court of justice for the

punishment of criminals, national and international as well, that nations may know it to be costly to go out in aggression and that the individuals responsible may know that their lives will be required for evil doing.

THE FUTURE OF JAPAN

ARE YOU interested in knowing what will be the ultimate outcome of the present conflict between Japan and the United States? You can know. The information regarding Japan is available, as similar information has been available regarding other nations. For instance: In *DESTINY* for June, 1936, and republished again by request in July, 1940, the following was stated of Germany and her coming aggressive fight for the restoration of European supremacy:

"... striking at the nonwarlike peoples, one after another, and there is no one of them strong enough to stand up against the combination. . . . Austria could not defend herself for a day; France, standing alone, will be overwhelmed; . . . with the French gone, Belgium and Holland will be absorbed; . . . when these things have taken place Great Britain will have on her hands the fight of her life, and humanly speaking may expect disaster except for God's help."

Four years later events fully justified the accuracy of these statements. France fell, Belgium and Holland were invaded as well as other countries, and God's deliverance of the British expeditionary force at Dunkirk helped His people as, later, His turning the force of the German aggression away from an invasion of the Isles to an invasion of Russia protected them.

But this information is not of human origin: it is of God who — through His prophets — has given us knowledge in advance, and so the writers for *DESTINY* claim no particular foresight for themselves in thus giving authentic information regarding the future. It is available for all provided the prophetic message of the prophets of the Lord will be believed, accepted and acted upon.

Before anyone can understand the future of a nation it is imperative that they first know the origin of the people of that nation. Because we have known that the ancient Assyrians were the ancestors of the Prussians we knew what Germany would do; and because the Anglo-Saxon-Celtic peoples are the descendants of the Northern Ten Tribed Kingdom of Israel with Assyria as their ancient enemy, we knew that Germany and our people would finally clash over world leadership; and also because we know that Gog and Magog and the Chief Prince of Meshech with a great confederacy, of which they are to be the leader, is none other than Russia, we can say without fear of future events invalidating our statement that following the conflict with Germany we will face Russia and a great confederacy of nations on the field of battle.

The reason that biblical prophecy has been so much of a conundrum to even the Christian leaders is, in a large measure, because of failure to recognize the origin of races, for the very basic need in an understanding of prophecy is to know who the House of Israel is today. This they do not know and, not knowing, are confused and befuddled in the midst of startling events which should (had they known the Book and the race of that Book) have enabled them to declare the fulfillment of the sure word of prophecy.

Let it be known and remembered that the story of the Bible, the message of the prophets and the record of pre-written history has, as its one objective, the proclamation of the restoration of Peace under the administration of His Kingdom people and the rulership of His Son. The objective

of Germany, and now Japan, and what will later be that of Russia, is world rule. But God has decreed to whom such rule will go and these nations are but fighting against the inevitable over which they have no control, for their fate has already been recorded.

This being so, and because the present nations involved in the world conflict were destined to attack Israel at the end of a definitely defined chronological period, let us look into the history of the origin and destiny of the Japanese that we may know her end as predicted by the prophets.

Who are the Japanese? In *DESTINY* for May and June, 1938, this question was answered. Titled *The Japanese, Who Are They?* that two-installment article by Thomas W. Plant has since been published in booklet form,* and is available for those who desire to verify the facts of which we will merely state the finding that the Japanese are the descendants of the Ammonites; and their forefather was Ammon: son of Lot's daughter by her own father (Gen. 19: 31-38). Thus the San Francisco sailor who, upon being informed of the Japanese attack upon us at Pearl Harbor, exclaimed: "The yellow bastards," spoke the truth, for he but stated the sordid origin of this race. Conceived in an unnatural relationship and born out of wedlock, Ammon was an illegitimate son of the daughter of Lot.

Knowing the origin of the Japanese as well as that of the Anglo-Saxon people *DESTINY* for September, 1941 recalled the ancient feud between Ammon and Israel as well as Ammon's treachery then, and pointed out that the racial antagonism which produced a conflict between Israel and Ammon in the past would also produce a conflict between the United States and Japan today. Four months later it came, with a treacherous attack upon Pearl Harbor and modern Ammon held true to form and type.

Turning to the prophets for further light on Ammon and the ultimate position of this people in relation to Anglo-Saxon-Celtic-Israel we find most illuminating information. Zephaniah speaks of the gathering of the nations just previous to the day of the Lord when nations are to come to judgment. The prophet says God has heard "The revilings [that is, "the jeerings"] of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border." Japan has done all this in the boasting of her leaders against us and in the attack upon our border (Pearl Harbor). Now note the judgment God has decreed upon Ammon for her jeerings, and her treacherous attack: "The fragments [a comparative few] of my people shall plunder them." This is exactly what General MacArthur has been doing with the forces at his command while as a nation we have been sending much larger contingents to Great Britain and Africa.

The prophet goes on to say, "And the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of Hosts [His Israel peoples]." The prophet also states that the Lord will be terrible unto them. Read the account of the recent battle of the Bismarck Sea. General MacArthur's statement in connection with that battle in the complete frustration of the Japanese endeavor to land troops was, "A merciful Providence must have guarded us in this great victory." Zephaniah declares that such is exactly what God would do.

Japan worships heathen gods. Their deities are also to come to judgment, and this is interesting in light of the fact that it is the Black Dragon Society of Japan which has

* 25 pages, 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

been responsible for so much evil in that land. So the prophet says that God "Will famish [or make lean] all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."

Here we have an added identification mark showing that the Japanese are Ammon, for the only great heathen empire occupying an island kingdom today is Japan. When Anglo-Saxon-Israel has finally finished with this heathen empire, Isaiah states: "And the children of Ammon shall obey them" (Isa. 11: 14); while Zephaniah indicates, as a result of God's judgment upon them, that even Ammon (Japan) will be compelled to worship Him.

In the conflict with Japan and its results there will come a demonstration that the God of Israel is against anyone who deals treacherously with His people. The cruelty of the Japanese which is evident today in the communiqués from the battlefield and occupied territories is cited by God in his denunciation of Ammon as the reason for their punishment at His hands: "Thus saith the Lord; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border." (Amos 1: 13.) And this desire to enlarge her border has actuated Japan today in her cruel aggression, as it actuated her Ammonitish ancestors.

Japan is destined to lose her place in the counsel of nations. She is to be reduced to a subordinate position and become subject to our administration and rule. Secretary Knox's statement of the objective in the Pacific, the destruction of the Japanese fleet — that she might be stripped of the power of aggression — *is to become an actuality*: for God is going to give us ultimate victory and the might to compel nations to live in accordance with the laws of righteousness and thus keep the peace.

REWRITING HISTORY?

No man, race or nation should be held responsible for the events of the past — providing such are actually things of the past — for the present generation is not responsible for the making of history which has now become a matter of record. To hold persons accountable for what their ancestors may have done is contrary to justice; for no individual, race or nation who has repudiated the crimes of the past should be punished for crimes condemned by them: even though such were committed by their forefathers.

But neither should the records of history be falsified in order to eliminate the facts of history. To do so is as much of an offense against truth as it is for one man to lie to another. Historical facts are not for the information of any one generation but for the information of every generation. Each generation owes it to coming generations to keep an accurate and true record of events in their chronological order of the history of the human race, including both the shortcomings and the virtues, that men may know and understand the events of former times.

For a man to forge a document to make it appear genuine is a crime and yet we are informed in an editorial in

the New York Times of February 5 that during the past ten years American educators, clergymen and public-minded citizens have been quietly conducting a campaign to eliminate offensive racial and religious passages from the textbooks of this country's public, private and parochial schools. Just who are these educators, clergymen and public-minded citizens, and why must they work quietly if what they do is true to fact? In order to do as they are apparently attempting to do, some pages of authentic history must be deleted from the records and in this mutilation of facts a disservice will have been rendered the seekers of truth. To eliminate merely the history-authors' expressions of personal prejudice is one thing, but to tamper with the record of facts is to bring condemnation from all true scholars and thinkers of every generation.

Will Americans insist that the account of our shameful treatment of the Indians be removed from the record? Shall all the incidents leading to our War of Rebellion be left out of the historical accounts because some Englishman may object to it as being offensive? And will the Jews insist that the New Testament passages pertaining to the part their forefathers had in the crucifixion be deleted? What of the facts of history in the religious issues involved in so many wars of the past? Must they also be all removed from the record because some particular church or creed will be offended if they are left in? There are black pages in the history of all peoples and even of religious movements. To rewrite history to please everyone would call for blotting from the record the account of every criminal act and to make all of our ancestors saints: which many of them were far from being in their living, in their acts or in their deeds.

Let us have the record of history in all its ugly details as an example of what we should not do: remembering that a lack of the knowledge of the past will in no way remove race antagonism. Let us, rather, use a knowledge of the past to show the foolishness of continuing ancient feuds, for no race can say of their ancestors: "They were saints."

This group who would remove from our textbooks all offending references to actualities of the past are but aping Hitler and following in the footsteps of those who have tried to cover past crimes by a destruction of the records.

Let us have no falsification of history for any purpose, for if we are not able to face that record with a spirit of fellowship towards those who today are not responsible for the acts of their ancestors, then the mere blotting out of the story as told in history will in no way prevent distrust and antagonism today.

Above all, we question the sincerity of purpose of those who work quietly and hide their identity behind the generality of "American educators, clergymen and public-minded citizens." Let these public-minded citizens show their sincerity by declaring who they are and what they have in mind, that we may know the honesty of their purpose. There will be no objection whatever to deleting statements of prejudice from the record; but there should be every objection to erasing the record of the facts of history, for which no man today need be made responsible.

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Our Global Highway

By THE EDITOR

UNTIL recently we have been moving in a two-dimension world as man traveled across the land and sailed the seas, for as he moved from place to place he had been confined to the surface of this terrestrial ball we call the earth. Limited in scope of travel and in speed of movement, distant parts of the earth seemed far away. But the earth itself is at the center of the firmament, or immense global expanse of air: a kernel, as it were, of solid matter in the very heart of that air-globe.

Men have dreamed through the ages of a time to come when they might no longer be confined to the surface of the earth; as birds flying, so they hoped some day to move with ease and speed from place to place. In the course of time the day came when the Wright brothers made their successful demonstration and there opened for man the third dimension in travel. He moved upward and gained speed — until distances which took hours to cover upon the surface of the earth were now but a matter of minutes. This third dimension of travel had eclipsed in speed, in convenience and in time all other means of locomotion known to man. Measured in traveling time, the earth had contracted so much that circumnavigation of the globe was of far less effort than the surface crossing of an ocean.

And this was not all. Insurmountable barriers to a conquering army of the past were removed and the inland cities of a great nation became more vulnerable to attack by air armadas than coastal cities ever were to the navies of a hostile fleet. A look at the map of our own country, with its wide expanses and great distances, will readily illustrate that Chicago, St. Louis, Denver; in fact, all our cities in the interior are much more accessible to air-borne traffic than Boston, New York, San Francisco and other coastal cities are to ocean-borne traffic.

Our cover illustration depicts the smallness and the new accessibility of every part of the world, now that men have learned to leave the surface of this earth and move freely from place to place unhampered by oceans, rivers, mountains or jungle. This new freedom can be used to bring to all peoples,

everywhere, the full blessings of peace; or it can be the means of loosing such devastation upon the works of men that Jeremiah's words would have a future literal fulfillment: "I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down."

Can man surmount the selfishness of men; can the greed of those who lust for power be curbed; can covetousness be controlled? Unless all this can be accomplished, greater and more devastating wars than that of the present face future generations; wars which would compel man to burrow deep into the earth, and, just as he rose high into the heavens in this new-found freedom, he would dig deep into the earth to escape the rain of destruction descending from above — making of his former home chaos and ruin.

The President of the American Airlines, Inc., has clearly set forth the need of universal peace: pointing out that the world geography of 1918 has become obsolete because men have conquered the air and are now navigating this greatest of all highways.

Submitting the conception of our changed world (so strikingly illustrated on our cover) as the basis for our war thinking, here is the message to America by Mr. A. N. Kemp, President of American Airlines:

"We exist *upon* one globe, and *inside* another globe.

"Our planet-earth is the center of a larger air-globe. . . . It is like a small spherical kernel within a large spherical shell. Both globes, as one unit, follow the same orbit. We take our air with us — and always have.

"The new factor that changes our world is the use of air as the only *universal* realm for transportation. In ratio as we *do* use it, we change the proximity and accessibility of all places, and effectively we make the world smaller.

* * *

"With this conception as the basis for our war-thinking the world *could* make Peace permanent.

"Not that human nature will change that much, that quickly, but because, after centuries of recurring wars, the human race now does possess the physical means of *enforcing* Peace.

"Consider the protective possibilities of air: "Since air is *everywhere*, it is not possible for

any person, clique or nation to hide anywhere upon the earth from air surveillance. If we have mastery of the air, we can reach the spawning grounds of the war plotters and prevent their preparations for war.

* * *

"Consider the *productive* possibilities of air:

"Today, *all* world markets are much *closer* neighbors than cities of the United States used to be. Air transportation makes possible a quicker post-war rehabilitation and a better world economic system.

* * *

"World War I was a localized war. It was won by *surface* strategy. World War II is a *universal* war where there are no safety zones, because every inch of the earth's surface is a potential target for bombs from the air.

* * *

"The world geography of 1918 is as obsolete as that of the ancient flat-world. That is why the post-war world will present problems as great as does this war-world — and why we will need aviation more *after* this war than during it.

"After the Peace Conference we will have a much more *vulnerable* nation, because it is no longer an isolated piece-of-land, but an integral, inseparable and indivisible part of today's air-world. The *waters* of our two oceans could no more prevent air attack than did the *cement* of the Maginot Line.

* * *

"The pre-air conception of the world was one of nations protected by vast oceans. All world economic, political and military thinking was predicted upon that surface-conception. Aviation has turned the page on that era!

"Of course nations will continue to have boundary lines and will use land and water methods of transportation. But aviation changes all relative values; it nullifies the buffer nations, and makes possible that which has, for all man's prior history, been impossible.

* * *

"Since it is primarily the use of *air* that makes this a Global War, it must follow inevitably that a *dominant* use of air can maintain Global Peace.

* * *

"The United States has the beginning of the aviation machinery necessary to implement its democratic ideals and prevent a repetition of the war-crime by any nation.

"Attain the most powerful position in the air and automatically we will become the greatest Power for Peace."

But along with this must come a new and higher conception of government. Just as world geography has changed, so as surely has that change made

obsolete the past methods of government: the concepts of which must also change with a changing world.

And there is no time left for experimentation in government. The world must now secure a type of administration which will be in keeping with the concepts of the new order now dawning. How is it to be done?

What are the requisites to the establishment of a government of peace? Three things are essential to bring this about: 1) *Laws which are just, equitable and righteously applicable to all peoples and nations from one end of the globe to the other.* Under those laws there must be equality of opportunity, with protection for every man in his person and property. True liberty and genuine freedom must be offered to all who willingly accept the blessing of this righteous administration, and taxes therein must not be confiscation of property. 2) *Men of righteousness and peace administering the affairs of state.* Under their guidance, governments must carry out the purpose of government — which is administrative only. This will mean that the government will not be in business in competition with its citizens nor will business be in control of government to influence the acts of the administrators, who must be impartial in the administration of the affairs of state: treating both small and great with just and equitable consideration. 3) *A judicial system in which the administration of the law cannot be questioned by anyone and*

where rich and poor are treated alike. This is imperative to orderly government. But this can only be when the laws under which the court functions are themselves just and equitable.

Is there such a system fully prepared and ready for man's acceptance? There is! And it is imperative that men turn to it now; for unless this is done, the peace for which men dream will not be realized and the post-war world — because of the conquest of the airways — will see men living in constant fear of sudden and devastating attack from the air, and the pre-war apprehension of nations will be increased a thousandfold.

The plan which is now the only way of escape is already in our possession: having been given to our forefathers at Mt. Sinai over three thousand years ago. At that time they received a constitution and laws — the keeping and observance of which is now destined to establish the new order of the ages. Our later forefathers ceased observance of the requirements of that law and men have ever since failed to give them any consideration. But, at Sinai, centuries ago, the government was given with laws so perfect; with a system of administration so just; with a judiciary so equitable that, under the operation of its constitution, maladministration will be a thing of the past and people and nations will walk in the ways of peace and learn war no more.

Under the divine laws and the opera-

tion of the God-given constitution will come a world order of peace. It will enable men and nations to rightly use the new freedom now opening up to them as a result of navigating the third dimension of travel. Complete, peaceful freedom is possible only under those laws and under that constitution, as we of this generation will experience.

Along with the super-power of speed and travel now possessed by man, there must come the super-government capable of world-wide administration of justice and equity: with power to enforce all its edicts. That super-government is clearly set forth in the world's only global book, the Bible, and therein is accurately depicted the new order of the ages; not distant now — for this war is its prophesied prelude.

Isaiah speaks of the Lord's House being established in the tops of the mountains (or, over all Kingdoms) and of Him who will be the ruler the prophet declares: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." And of His government the Seer declares: "There shall be no end," for He is to establish it with peace and will increase that government until the whole world is included and becomes subject to His administration and rule. Such only is the solution for a war-weary world and therein lies the only hope for universal peace.

Economic Security

VAST economic changes are being urged by the President in an American Beveridge plan. A greater governmental participation in private industry and a share in management by labor are part of the program. Benefit payments, federal aid, extension of social security and a greater supervision over all activities by the government are advocated. And while many of the proposed changes are good in so far as they go, yet the program as a whole embodies refined communistic principles for the socialization of industry: with regimentation and governmental supervision of all the activities of our people.

We certainly need a reformed economy that will give to every man an opportunity to work and labor that he may meet all his obligations and in that labor be assured of present and future security. There should be absolute protection for the industrious in all his possessions.

But there can be no real freedom for any people under governmental regimentation, while a truly freedom-loving person will not take kindly to any social program which interferes with his personal liberty and the right to carry on the affairs of his family and business with a minimum of interference. Men want and need to be assured of social security, but a security that will come as a right and not as a matter of regulation and regimentation.

Now there is a way by which such a program can be secured, and which will bring the blessings of peace and lasting happiness unto all men everywhere. Four main points in that program are as follows:

1) A government acting in an administrative and judicial capacity only.

2) Taxes: a tithe of a man's increase only with property, both real and personal, free from all tax levies.

3) A monetary system that represents a true measure of wealth, and is not itself wealth through the earning of interest, the taking of which must be forbidden.

4) Stabilization of all values through a system of exchange that can expand with the increased demand made upon it through the increase in the flow of commerce.

When men are thus freed from governmental interferences and from the confiscation of their property through a taxation system that today impoverishes the people, there will be a social security such as our nation has never known! To this also will be added the elimination of the speculators who in the past have manipulated prices, reaping untold profits at the expense of suffering and loss for millions of our citizens. The divine charter of our race supplies the answer to social security, which will be impossible of attainment by any of the human programs now being advocated.

¶ *The Goal of the American Nation:
What Is It?*

Liberty or Freedom

By CLARENCE H. BOOTH

"WE BE Abraham's seed and were never in bondage to any man," said the leaders of two thousand years ago; whereupon the Master of Men rejected their assertion and repulsed them, saying, "Every law violator is a slave!"

These challenging words, spoken in the Temple at Jerusalem so long ago, are potent still; and an understanding thereof is needed by America today. Leaders in church and state will do well to plumb the depth of the Master's meaning.

For it has become a habit to think of our liberty, obtained for us at such cost in life and material wealth, as synonymous with *freedom*. We sing of "the land of the free and the home of the brave"; and while well intended it is questionable in fact. I suggest we take time out and consider the meaning and scope of both liberty and freedom, for traditions, customs and concepts are often based on illogical, erroneous ideas which become accepted as truth, but are not. "By your traditions," said Jesus, "you have made the commandment of God of none effect."

* * *

The authors of the Declaration of Independence asserted our right to "liberty" and they also asserted our right to the "pursuit of happiness"; implying happiness as a goal still to be sought, growing out of liberty.

The framers of our Constitution had before them the same objective, calling it "the blessings of liberty."

And then Lincoln envisioned this nation as "conceived in liberty" and was able to accomplish emancipation for the negroes, providing liberty. But freedom? No; for that depended on their own choice and action.

So with these thoughts as background, consider what liberty is — for certainly it is our God-given right; and freedom is our God-given right as well. But carefully define the two:

LIBERTY is that condition or state in which is implied 1) power to make a

voluntary choice, 2) absence of control or subjection, 3) the right to do as one pleases, 4) emancipation from bondage or slavery, and 5) the possession and use of the privilege of self-government.

FREEDOM is a condition or state in which is implied 1) liberty used righteously, 2) voluntary choice of obedience to law (spiritual, moral, economic, physical and social), 3) recognition and respect for the latitude and limitations of law, 4) recognition of dependence upon those powers beyond human powers, and 5) recognition of *truth* as the mentor of all human action.

Liberty always precedes freedom! And it is the righteous use of liberty which produces free men, or freedom; while wrongful, licentious use of liberty merely produces libertines, or liberalism.

* * *

In the creation of man in His own likeness, with the inherent right of liberty and choice, God gave laws to man which, had man continued to observe them, would have made permanent the ideal conditions then existing of freedom and enduring life. But man chose his own way, that of disobedience, with this result: loss of both freedom and life — a fact and also counter-fact well stated by Paul, "As in Adam all die, so in Christ shall all be made alive."

Now freedom is only available to those possessing liberty. It cannot be given by one person or nation to another, and God does not bestow it except through obedience to His laws. If this were not so, men would be but mechanical robots, incapable of choice. And liberty must necessarily be part of God's own nature also — and He enjoys perfect freedom because He obeys His own laws. As someone said, "He must obey His own laws, else He would be immoral, which is unthinkable." From Genesis to Revelation the Scriptures are replete with instances revealing the exercise of His liberty, for God made definite choices in order to carry out His foreordained purposes. He

chose Jesus Christ as "the Lamb slain from the foundation of the world"; Noah as the progenitor of all future races; Abraham as the progenitor of those nations through whom His purposes and plans would be accomplished on earth; Isaac as the line of descent for Abraham's posterity in place of Ishmael the elder; Jacob in preference to Esau the elder as the one through whom the promise to Abraham would be continued; the Israel people, descendants of Jacob's twelve sons, as a servant nation; Moses to be Israel's leader in delivering them from Egyptian bondage; David as King of Israel in place of Saul, establishing his house and kingdom to last forever. All these, *the choices of God!*

Now with the historical bases of both liberty and freedom clearly established, it is indeed unfortunate that misunderstanding and misinformation has become prevalent today, and that harmful concepts continue to be planted in the minds of many as to the implications involved in their use. Illustrative of the harmful, careless use of the word "freedom," recently one of our outstanding national magazines with large circulation and influence made this editorial comment on America's participation in the war: "This is a war by free men to establish freedom more firmly over a wider area on this earth." When queried as to the accuracy of the statement, the editor frankly admitted the reference was merely to "political freedom — in the sense that America is a free country." Also, candidly and honestly, he added that "any sound and lasting peace must be constructed upon spiritual values."

That we have political liberty is evidenced by our democratic form of government, and the hordes of politicians from the country cross roads to the White House: but what a far cry from freedom! As a people we are bound almost hand and foot by political, industrial, economic, religious and social practices which threaten to shipwreck

our vaunted American way of life.

And now comes publicity through press and radio: "Washington plans to guarantee freedom from want and fear, also freedom of speech and religion to all our nations." In my opinion (no disrespect to the President intended) what has been designated as the "four freedoms" is a misnomer. If thought of as component parts of our liberty which we fight to retain for ourselves and hope to secure for others, well and good; but that is not freedom, and to state it as such makes it fanciful sloganry, rather than factual truth.

Liberty, when assured for our own nation and secured for others, will not become freedom until righteous and unselfish use of that liberty eliminates want and fear; and if liberty of speech continues to be wrongly used, and our concept and practice of religion does not accord with God's will and purposes, then there is no possibility of freedom. The true concept of freedom is found in "A Collect for Peace" in *The Book of Common Prayer*:

"O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, *whose service is perfect freedom*; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen."

"Whose service is *perfect freedom*." When as a nation we have learned this lesson, service to God will be rendered not through constant repetition of prayers, creeds, liturgies, though these may help prepare us for that service; for in order that God may be in a position to "Defend us in all assaults of our enemies," we as individuals and as a nation must serve Him through obedi-

ence to His laws — and thus, only, have perfect freedom.

The significant importance to this nation of realizing this difference between liberty and freedom is nothing less than recognizing the difference between winning or losing the war.

General opinion has it that this war is to be decided victoriously by that group in possession of the greatest military, naval and air power, but — the Bible being true, such is not the case. Before the battle flags are furled, the Anglo-Saxon and Celtic nations as modern Israel including Judah will, as the prophet Zechariah has said, stand alone: all other nations arrayed against them!

Now recall Rickenbacker's experience adrift in the great Pacific Ocean, when in a few hours' time he realized that material things were of no avail in man's extremity, and in humility acknowledged absolute dependence on God Almighty. Deliverance came almost instantly, through an insignificant, yet life-giving, seagull.

Modern Israel will also be forced to the realization that their own might and power with the vast arsenals of democracy will never win an armed victory which will bring peace to a war-torn world; and being a people with *liberty*, will then make the only choice which will bring freedom to themselves and eventuate in peace for the world. It will be the choice of heeding the long delayed observance of God's words, spoken to Solomon three thousand years ago:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

What experiences of deprivation and suffering the people of America and Britain will yet be called upon to pass through before as nations they are prepared or ready for the great change (which all the prophets, including Jesus Christ, have said must come) will not be dealt with here, other than to suggest the route in these words of Dean Kirk B. O'Ferrall of St. Paul's Episcopal Cathedral, Detroit, Michigan:

"God's ways are not always the obvious, the most direct or what might be called short cuts. When Israel came out from Egypt where they had been in bondage and slavery, their destination promised to them by God was the land of Canaan; but, God led them not by the way of the land of the Philistines, although that was near, but through the way of the wilderness of the Red Sea. Israel by direct route might have reached the promised land in about five days, but it took them forty years to reach their objective."

Recall that Rickenbacker's experience before he came to a state of complete dependence upon powers beyond his own came in a matter of a few hours.

How long it will take this nation to come to a similar realization will not be conjectured here; yet come it must, for this war is the *culmination* of man's misuse of liberty, now approaching its limit in neglect and defiance of God's laws. As a nation, we must forever discard selfishness and greed, and in their place choose the works of righteousness; which alone will bring peace and *freedom*!

The author of "America" must have visioned the true meaning of the words as he designated our country as "Sweet land of liberty" and God as the "Author of liberty"; looking forward in almost prayerful solicitation to the day when our land would be "bright with freedom's holy light."

Confession of the Absence of Faith

PRESIDENT ROOSEVELT in his Washington's Birthday address said some of our people still believed in the age of miracles. Quoting from his address, "They forget there is no Joshua in our midst. We cannot count on great walls crumbling and falling when the trumpets blow and the people shout."

Why not? Joshua in our midst is a matter of faith, for he believed God and kept all His laws, His commandments, statutes and judgments. When Joshua addressed Israel at the close of a long life of service to the nation, after recounting the blessings of God upon them, he said:

"Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served . . . and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord."

Joshua was blessed by God. In a critical time of battle, even the sun and the moon were obedient to his command.

"And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

The reason there is no Joshua in our midst is the lack of the faith of Joshua in our leaders today: faith in God, and faith in the need of keeping all His commands — even all the righteousness of the law. When a leader with such faith arises, the very stars in their courses will be fighting for His people as they fought against Sisera. "They fought from heaven; the stars in their courses fought against Sisera."

The day of miracles has not passed. God awaits the day of revived faith and has already said of the future, "I will plead against him [our enemy] with pestilence and with blood; and I will rain upon him . . . great hailstones, fire and brimstone." (Ezekiel 38: 22.) Thus we await the day of the rise of a man of the faith of Joshua.

What Constitutes Brotherhood?

By C. R. DICKEY

BROTHERHOOD WEEK, sponsored by the National Conference of Christians and Jews, was observed in many schools, churches and Army camps during the last week in February. It had its inception fifteen years ago, but was forcibly brought to the attention of the American people this year by presidential proclamation. President Roosevelt proclaimed the week as follows:

"The American conviction in war and in peace has been that man finds his freedom only when he shares it with others. People of every nation, every race, every creed are able to live together as Americans on this basis.

"... I commend to all our citizens the observance of Brotherhood Week. I like the slogan, Victory for Brotherhood. I trust the call of the National Conference of Christians and Jews to affirm anew the religious principles of understanding, justice, friendliness and co-operation on which the realization of brotherhood rests will be heeded across the land by those of every occupation and religious allegiance. It is the application of these principles that makes our country united and strong."

On the surface, Brotherhood Week seems to be a fine gesture in the right direction. Its aim, according to the sponsors, is to promote peace, freedom, democracy and the brotherhood of man by the unity and mutual appreciation of Christians and Jews. Nevertheless, since the movement implicates Christians, it must be tested in the light of this question — is it supported by the Scriptures? Christians are giving the movement recognition and financial support without questioning its Scriptural basis; thus again do they divulge their superficiality by the readiness with which they respond to an innovation without due consideration of the issues involved.

"Victory for Brotherhood" is the slogan which the promoters have selected for this coalition of Christians and Jews. Now some of us with more inquisitive minds would like to know which of the two religious systems is the basis of the brotherhood. Is it based upon the tenets of Christianity or Judaism? Obviously it cannot stem from two sources so diametrically opposed to each other. Does this brotherhood of Christians and Jews "affirm

anew the religious principles" of Judaism, or those of Christianity? Clearly it can no more affirm the principles of both Judaism and Christianity, than one can affirm the existence of darkness and light in the same place at the same time. If the brotherhood is founded upon the principles of Judaism, then Christians should follow the example of their Lord, who vehemently denounced those principles *in toto*; on the other hand, if the brotherhood is founded upon the principles of Christ, it must of necessity be rejected by the Jews, whose attitude of unbelief toward the divine Person and work of Christ has not changed in any essential detail through the course of nineteen centuries.

The Bible is such a revealing book. How much steady clear light it throws on the puzzling movements of modern men when we really study its full message! Take the word "brotherhood," for instance; it is used only twice in the entire Bible, once in the Old Testament and once in the New Testament. Let us examine the context in each instance to see how the word is used.

In the eleventh chapter of Zechariah, the prophet foretells the betrayal of Jesus and the subsequent fate of Judea and its inhabitants:

"Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. . . . For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them. . . . Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty

pieces of silver. The Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel."

Judah and Israel had been accustomed to family strife. It began in the days when the two kingdoms were united in a single household and consisted of twelve brothers at the family altar of their father Jacob. Their past was stained with lamentable dissension, hatred and bitter wars among themselves. Notwithstanding these facts, the brotherhood between Judah and Israel was not broken until the Jews rejected, betrayed and crucified the Son of God. When that happened, God Himself broke the brotherhood. The breach between Judah and Israel widened and deepened in the years which followed, as the light-bearing Galilean Benjamites accepted Christ and enthusiastically carried his Gospel to the other tribes of Israel during their migration through Asia Minor and Europe to the British Isles. So the Word which God sent into the Palestinian branch of Jacob lighted upon Israel after being rejected by the Jews (Isa. 9: 8).

At this time the Jews were displaced as custodians of the oracles of God and as the nucleus of His kingdom on earth. Speaking to the Jews, Jesus said: "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.) That is, when the Jews repudiated Christ and refused to do the work required in his kingdom, the whole plan, as covenanted in Abraham, Isaac and Jacob, was transferred from Judah in Judea to Israel scattered abroad; this latter and greater portion of Jacob's House, although long divorced from the covenant, did bring forth fruits meet for repentance by accepting the redeeming Christ, by witnessing for him, and by proceeding with his work of Christianizing and blessing the whole world.

Zechariah's statement is exceedingly important. He says that God Himself broke the brotherhood between Judah and Israel because of Judah's betrayal of God's only begotten Son. That

prophecy was fulfilled, as we know, and the breach has not been healed even in our day. Brotherhood Week is an attempt on the part of certain Christians and Jews to heal the breach; but, like all "the best laid plans o' mice and men" which run counter to the sacred Scriptures, it will not attain the goal outlined by its sponsors. It fails utterly to meet God's requirements for brotherhood. The brotherhood, which was broken by the Almighty between unbelieving treacherous Judah and redeemed Christian Israel, will never be restored until the Jews repent and confess Jesus as both Lord and Christ. There is no other way. We do violence to truth and logic when we accept the notion that Jewish rabbis and apostate Christian preachers and priests can unite what God has cut asunder.

* * *

We turn now to the New Testament for additional light on the question of brotherhood. In I Peter 2: 17, Peter writes, "Love the brotherhood." What does Peter mean by "the brotherhood"? What is the nature of this brotherhood which the apostle exhorts his readers to love? A study of the chapter will leave no one in doubt as to what Peter means. Note how quickly a few sentences clarify the issue:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. . . . For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps . . . who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye

were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (See also Hosea 1: 9-10 and 2: 23; Rom. 9: 25-26.)

Brotherhood, as Peter uses the word, has one foundation: Jesus Christ. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, *acceptable to God by Jesus Christ.*" Membership in that brotherhood is determined by a man's attitude toward Christ. Unto men who believe Christ, he is precious; unto men who do not believe him, he is a stone of stumbling and a rock of offense: the former shall not be confounded, but the latter shall be confounded in their disobedience. The line of cleavage is clear and the breach is irremediable. Furthermore, there are no unbelievers — no repudiators of Christ — in the brotherhood which Peter had in mind, for the members of that brotherhood constitute a peculiar chosen people, a royal priesthood and a holy nation to show forth the praises of Jesus Christ who has called them out of darkness into his marvelous light. On what grounds can Jews, while still adhering to the darkness of Judaism, claim fellowship in the light of Christian brotherhood? On what grounds can professed followers of Christ offer such fellowship to Jews who refuse to meet the Scriptural requirements of Christian brotherhood?

Read next the five chapters of John's first Epistle. The following passages from that highly important document state unequivocally the one and only basis of brotherhood — a brotherhood founded on Christ as the Way, the Truth, and the Life — the eternal, omnipotent Son of God:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. . . . If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. . . . He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. . . . Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also. . . . This is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. (I John 1: 3, 7; 2: 4, 22-23; 3: 23.)

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the

world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. . . . And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. (4: 1-6, 14-15.)

"Whosoever believeth that Jesus is the Christ is born of God . . . for whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? . . . He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. . . . And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." (5: 1, 4-5, 10-13, 20.)

Heed now the words of Christ himself as the final authority, the Judge in man's last court of appeal:

"I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . Verily, verily, I say unto you, I am the door of the sheep . . . by me if any man enter in, he shall be saved, and shall go in and out (freedom), and find pasture (economic security). . . .

"Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took

up stones again to stone him." (Quoted from John 10.)

"I am the door," declares Jesus. No man can have fellowship with God and no man can enter His kingdom who refuses the only door leading into His presence. "I am the Way, the Truth, and the Life: *no man cometh unto the Father, but by me.*" (John 14: 6.)

Professed Christians are sinning grievously against the Jews today by not telling them the truth. We as Christians, though we be veritable saints, cannot open the door of Christian fellowship and brotherhood to the Jews so long as they reject the Christ of the New Testament. In fact the opening and shutting of that door is not in our hands: it is like the door to the ark which God closed and Noah could not open (Gen. 7: 16). We deceive the Jews and do them a great injustice when, instead of pointing them to the door of the sheepfold, we encourage them to climb up some other way like thieves and robbers. Christ alone, the great and loving Shepherd who gave his life for the sheep, is the door to true fellowship and lasting brotherhood. He loved the Jews even when it was unsafe for him to walk in the streets of Jerusalem. He wept over their blindness and fate. Jesus is still the Jews' best friend, but his message to them remains unchanged: "If ye believe not that I am he, ye shall die in your sins." (John 8: 24.) Some day the Jews will know that we who have dared to tell them the truth are their real friends.

The very fact that the National Conference of Christians and Jews can gain support from church members is positive proof of the apostasy in Christian churches. Such an alignment does not make Christians out of Jews; it serves rather to veer Christians from the moorings of sound doctrine and set them adrift in a sea of confusion. The prophet Amos propounds a pertinent question: "How can two walk together except they be agreed?" (Amos 3: 3.) Applying this question to the activities of the National Conference of Christians and Jews, one is led to the conclusion that the agreement has been effected by the compromising of shallow, pseudo-Christians who, by so doing, betray the Lord Jesus Christ and sell their birthright for a mess of pottage.

One must admit that the Jews are clever opportunists. Apostasy in Christendom provides a golden opportunity for them to step in and guide the policies of church and state. Having been largely responsible for creating and spreading the false theories that

produced the apostasy, they are now in the saddle and prepared to take the lead. By nature Jews love the chief seats, not only in the synagogue, but in the affairs of state. They love to counsel their fellow men. Indeed what official in our national government does not have his full quota of Jewish advisers? What alphabetical bureau is not similarly guided until government regulations are truly becoming "heavy burdens and grievous to be borne," as in Jesus' day (Matt. 23). So evident is this disposition to advise, that it reminds one of the notoriously lazy young Negro, who prayed after his conversion: "Use me, Lord — but use me in an advisory capacity." Christians, being still unaware of the fact that they are the latter day Israel of biblical covenants, history and prophecy, are blindly following blind leaders in these days of unprecedented danger to Christian civilization.

"I trust the call of the National Conference of Christians and Jews," reads the presidential proclamation of Brotherhood Week, "to affirm anew the religious principles of understanding, justice, friendliness and coöperation on which the realization of brotherhood rests. . . . It is the application of these principles that makes our country united and strong."

Again we must ask, what principles will make our country united and strong? Surely not the principles of Judaism, which New Testament writers branded as darkness and the work of the evil one; neither will our nation remain united and strong by combining the darkness of Judaism with the light of Christianity. It is still impossible to serve both God and mammon. We have said that our country cannot exist

half free and half slave; it is equally true that it cannot continue united and strong half Christian and half anti-Christian. America needs to face that truth and its implications squarely and boldly now.

Peace, freedom, understanding, justice, friendliness, coöperation and the brotherhood of man — is there a man with soul so dead that he does not desire all these precious blessings for the whole world? But they will never come to mankind fully and permanently except through the power and presence of Christ. There is nothing in the Bible to indicate that harmony will ever prevail in a world of conflicting religious and political ideologies. What is destined to bring order out of chaos, and coöperation among men, is the fact that all men will come to know Christ as Saviour and King. The one grand event to which Bible prophecy points is the unification of all mankind as subjects under the glorious reign of Christ. Jews, Moslems, Hindus — all faiths and races — will bow the knee to Christ and confess him as Lord and King:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign forever and ever." (Rev. 7: 9-10 and 11: 15.)

And that will be Victory for Brotherhood in Christ Jesus!

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# The Measure of Time

## Essential Ingredient of History

JUST as the gallon denotes capacity; the pound, weight; and as the yard relates to length — so chronology, the measuring of time, becomes a determinative factor of history. For unless the record of history were kept in TIME, events of the past would be but folklore, fable and myth: without meaning or substance.

Events, without the time factor, are unrelated. Only as they are chronologized is it possible to bring them into proper focus and relationship with the happenings of all history!

On the inside front cover of this issue General Allenby's entrance into Jerusalem is photographically shown. It is an interesting illustration and yet, unless the time of its occurrence is known, the taking of Jerusalem by General Allenby would have little meaning; it would remain "just an interesting picture," and generations in the future might surround it with the classification: "folklore." But the fact that he entered that city on *December 11, 1917* brings a wealth of meaning (to those who know chronology) which could not exist but for the knowledge of the relationship of this date with the chronological factors of history and prophecy!

Jesus declared that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles should cease. Now Jerusalem has been taken on several occasions in its history and thus, without a timetable of chronology by which to check the record of the history of the conquests of the Holy City, the time of the fulfillment of Jesus' prophecy would be and would remain forever unknown. Chronology, however, made what otherwise would be folklore a fact of history and designated when prophecy would be turned into history!

The Gentile times began with the Babylonian kingdom and the length of that period was defined by Daniel as "seven times." A *time*, as students of chronology are aware, is 360. Seven times is therefore 2,520; and it was at the end of 2,520 years from the time when Nebuchadnezzar captured Jerusalem (and thus when the times of the Gentiles began) that General Allenby captured the city in 1917.

Furthermore, Daniel used the num-

ber 1,335 as the number of "Blessedness." Jerusalem came under Mohammedan domination and Turkish rule, whose calendar is reckoned according to the Lunar year, and from 622 A.D., with the beginning of the Hegira (the Turkish calendar), 1,335 Lunar years expired in 1917 when the Turks lost Jerusalem. Thus, that year (1917 A.D.) marked the end of the trodding down of Jerusalem and signaled the beginning of the ultimate restoration of the city to the place of blessing which it is destined to occupy in the earth in the day when it becomes the City of the King and the center of administration and universal rule.

Why did not this "1917 taking" of Jerusalem become as a trumpet blast to Christendom? Why was it not immediately apparent that the living generation was now destined to see all those things about which Jesus informed His followers; and which we are now seeing?

In our Lord's day the Pharisees failed to identify Jesus as the Christ, or Messiah, because they knew not the times and seasons. The Christian leaders and Church of today, failing to identify the people of the Book, have not recognized the significance of the capture of Jerusalem, for they also are profoundly ignorant of the chronological time factors designating the end of important prophetic periods. Thus it is hardly becoming the Christian to condemn the Jew for failure to accept Jesus Christ, the King of the Kingdom, when the Christian world is unable to discern the times and seasons in which we live and are failing to recognize the people of the kingdom.

Most of our religious leaders and a large majority of Christians ignore or discount all reference to chronology. We have often heard those who purport to be the instructors of the Bible declare their ignorance and lack of comprehension or even interest in this subject. Well, it has been this very lack of understanding regarding the time-measures of history as applied to the biblical record which has given us the sadly confused findings of the modernist school of biblical interpretation, which as you know makes mere folklore and fable of much of the Old Testament. And certainly, it is this lack of

interest in chronology which has been responsible in turn for the utter failure of millions of Christians today to understand the times and seasons in which we live. It is but a natural result; for without the recognition of *the measure of TIME as an essential ingredient of history and of prophecy*, there is only confusion.

When the Pharisees and Sadducees tempted Jesus, asking for a sign, He rebuked them for their stupidity. While they were able to tell the weather by watching the sky, said He, yet they did not discern the signs of the times. And what our Lord said of the spiritual leaders of His day can be said of the spiritual leaders today!

Daniel pointed to chronometry and thus gave definite time-measuring rods to be used for the identification of important prophetic mile-posts as the events of these modern times relate to the recorded events of the past and of the present; and in Revelation, John also uses time-measuring rods; but of what use is all this information to Christians who despise chronology and refuse to recognize the importance of God's timetable, or apply themselves to a study of its significance? If those who thus refuse to recognize biblical chronology will but apply the same method (now being used in teaching the Bible) to history, the absurdity of their stand will become readily apparent. In the same manner as they teach the Bible, let them teach that the American Revolution might have taken place before or after the colonization of the United States, or perhaps that it had no reality at all and is thus merely a legendary allegory to teach a lesson with a "spiritual meaning." Foolish? Yes; but that is the way the Bible is taught in many churches today by Christian leaders who ought to know better.

Chronology is so essential to a clarification of history and to the understanding of prophecy that without this record of events on an accurate timescale, utter confusion reigns. It is a measure of value in time of such importance that we challenge anyone to understand current events in their relation to the plan of the ages, without giving due consideration and attention to TIME that they may understand chronology: *The Measure of Time!*

# Orders of the High Command

By W. C. NABORS

February 24, 1943

**W**OULD you like to read every order issued by the Allied High Command for the remainder of the duration if you knew in advance that those orders would terminate this global war by a complete victory for the Allies and insure a complete and successful plan for a permanent peace and prosperity after this war?

Suppose, however, those orders of the High Command were protected against enemy interpretation by being issued in code. You could not then simply sit down and read them casually, but if you had a code book, and you have, you could read them verbatim for yourself. The only hitch, if there is a hitch, is the work on your part necessary to decode and understand the orders.

Someone else could decode them and tell you in *their* language what they contained, but you would wonder if the orders were properly decoded and if it were an absolute certainty that they were official orders issued by the High Command. If you did this work for yourself, the answer would be positive in your mind: forever settled.

It would be far easier for this writer to tell you in simple language, for instance, that the war under German leadership is drawing to a close only to be enlarged under Russian leadership, who will consolidate all the forces of evil against us; that the war will continue until March, 1945; that we shall probably be deceived by a false peace just before the sudden and most violent and destructive phase of the world's greatest holocaust. Your reaction would probably be "that's what you think," and the propaganda of the enemy would soon cause doubt as to the authenticity of the source or accuracy of interpretation.

That is why no attempt is made to present this article as light, easy, pleasant reading. To the contrary, the detail is given so that you may decode the orders for yourself, then watch their execution to check the accuracy of your work.

## How Starting Dates Are Established

None of the dates or numbers in the accompanying Chart 22 (see pages 134 & 135) are "grabbed out of the sky."

They are as firmly fixed to the backbone of prophetic chronology as are the ribs around your chest anchored to your vertebrae. Time and again DESTINY has pointed out Bible study and application of these measures to form the timetable of present world events which schedule the fulfillment of God's promises in our day. If you have failed on your examination to understand them, you have no more destroyed the science of Bible interpretation and understanding than you would have destroyed the science of mathematics by failure to understand one of its problems.

Space will not permit repetition of the connections with the initial dates used in this chart, but let us anchor one or two of them for illustration. August 5, 1914, is the first terminal date of the period of captivity for Judah which began in 607 B.C. and ran a period of seven times or 2,520 years. This "seven times" is the backbone of all prophetic chronology.

The captivity did not begin in a single day, but over a period of 22 years: marked by the tides of war which took the southern kingdom into captivity. This 22-year period began August 5, 1914, and was a landmark, 65 years before 2001 A.D.: end of the sixth of the 1,000-year days of God's work week with mankind of the world (see Isaiah 7: 8). This period operated in the initial captivity of Israel and their return to power will follow a similar *major* scale. Since the kingdom was transferred from Judah (Matthew 21: 43) to Israel and the throne (II Samuel 7: 16) of David, established forever, was "overturned" (Ezekiel 21: 27) from Jerusalem to the British Isles, the terminal periods of the captivity are fulfilled in the history of the Northern Ten Tribed Kingdom of Israel. *Each of the initial dates shown on Chart 22 mark terminal dates of this period of captivity.*

The *terminal* dates of the captivity are the *initial* dates for the final world contest designed to return the nations of Israel to world rule. Each initial date identifies a specific nation or event or place from which certain Bible number applications unfold the story of The Book in the fulfillment according to the promises. Thus when acts of desolation

brought Britain (Ephraim-Israel) into World War I, we have the initial date for a series of acts of desolation by the aggressive nation (Germany) that mark stages of their activities of desolation. As we watch events that occur on each successive stage of the multiple of the number of the desolation (1,290), we see a series of movements of aggression which bring on the world stage the final three kings (dictators) to play the leading role assigned to the three evil spirits of Revelation to gather together the forces to the Battle of the Great Day of God Almighty which is to terminate at the place called Armageddon. Seven complete cycles of desolation on Solar measurement terminated September 3, 1939 and we witnessed the beginning of World War II: the global contest.

In the plan of the Book the United States (Manasseh-Israel) is to be reunited with the nation and company of nations, Britain (Ephraim-Israel), to lead all Israel back into a righteous world government. When we, therefore, take the date of America's union and defense with Britain in World War I, April 6, 1917, and then apply the number of *blessedness* (1,335), we have the series of events which are to culminate in the complete action of reunited Israel.

If from this same date, April 6, 1917, we apply multiples of the number of desolation (1,290), they point to acts of desolation which *cause* this defense union.

The terminal date of captivity applicable to Jerusalem was December 11, 1917, when Jerusalem was returned to the government of Israel at the close of the campaign under General Allenby. Application of the number of desolation from this date, therefore, points out the initial date for the final act of attempted desolation of the Holy Land to terminate at Armageddon.

This date, December 11, 1917, signaling the return of Jerusalem to God's people, Israel, is the beginning date to measure the period of God's promise to return Israel, God's Elect, from captivity to the Holy Land, to become the international seat of world government under the leadership of Ephraim. Here the word Ephraim is inclusive of *both* sons of Joseph. The time measure is,



therefore, 153 (the number of the elect) times 65 (the number of Ephraim) in calendar days: identifying the period during which God's purpose will be accomplished as being from December 11, 1917 to March 4, 1945. (See *Master Chart*, DESTINY for July, 1942.)

From the date of the Armistice, November 11, 1918, which was a *false peace*, the complete series of desolation points to the *final false peace*, giving the chronological date of the false peace during the period of the battle which is the period "shortened for the elects' sake."

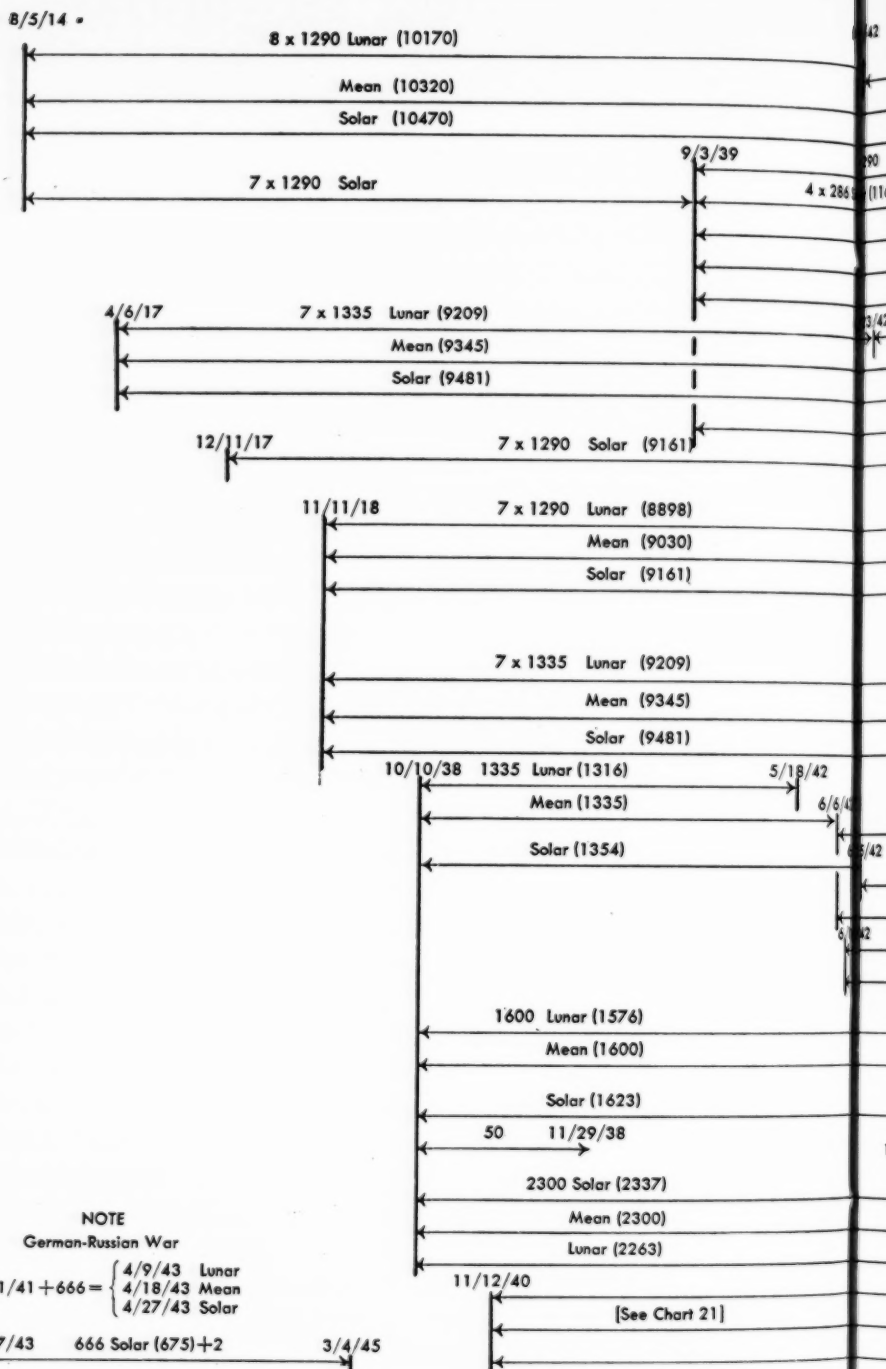
A study of this great period of world history leads us to the clear identification of some very important periods sealed in prophecy to be revealed to those who watch at this: the appointed time.

One such major period is that established by Daniel 8: 13 & 14 — granted to the wicked army, during which the holy army shall be trodden down — as 2,300 days. Previous observations have clearly shown that this period began October 10, 1938 to run 2,300 days Solar (2,337) to terminate March 4, 1945. Thus we have clearly marked the over-all period for the final phase of war against God's people.

### *Russia Leads Our Enemies in the Last Phase*

Another such major period is the length of the battle line of 1,600 days as was presented in detail in the January, 1943, DESTINY and shown in Chart 21. This 1,600-day period from November 12, 1940 to April 23, 1945 identified the period of Russian activity, beginning quietly in the initial phases and building up to the grand climax in the final 286 days of aggression dominated by Russia and directed against Israel.

Another over-all period is hereby identified from October 1, 1938, the date set by Hitler for the *initial move* into the Sudetenland, to April 23, 1945, referred to above and shown in Chart 21: during which time Divine Providence will bless the world during the judgment of the nations by bringing into operation a cycle of perfection (this cycle of perfection is God's number assigned for the cleansing [2,300 days] less His period assigned for the testing of Israel of 42 months [or 1,260 days]: thus, 1,040 days) and setting it into action. This is expressed by the fact that this period — October 1, 1938 to April 23, 1945 — is expressed in the numbers that say "Blessed cycle of perfection perfected." In other words, it is 1,335 Solar (1,354) plus 1,040 plus 2 (the third day perfected).



### *German Phase Merges into Russian Phase*

From Chart 22 you will notice that a similar period of 1,600 days from October 10, 1938 to March 21, 1943 establishes and identifies the *German phase* of aggression. The German phase of aggression merges into the Russian phase of aggression as the United States is brought into union with Britain for the total defense effort of Israel to culmi-

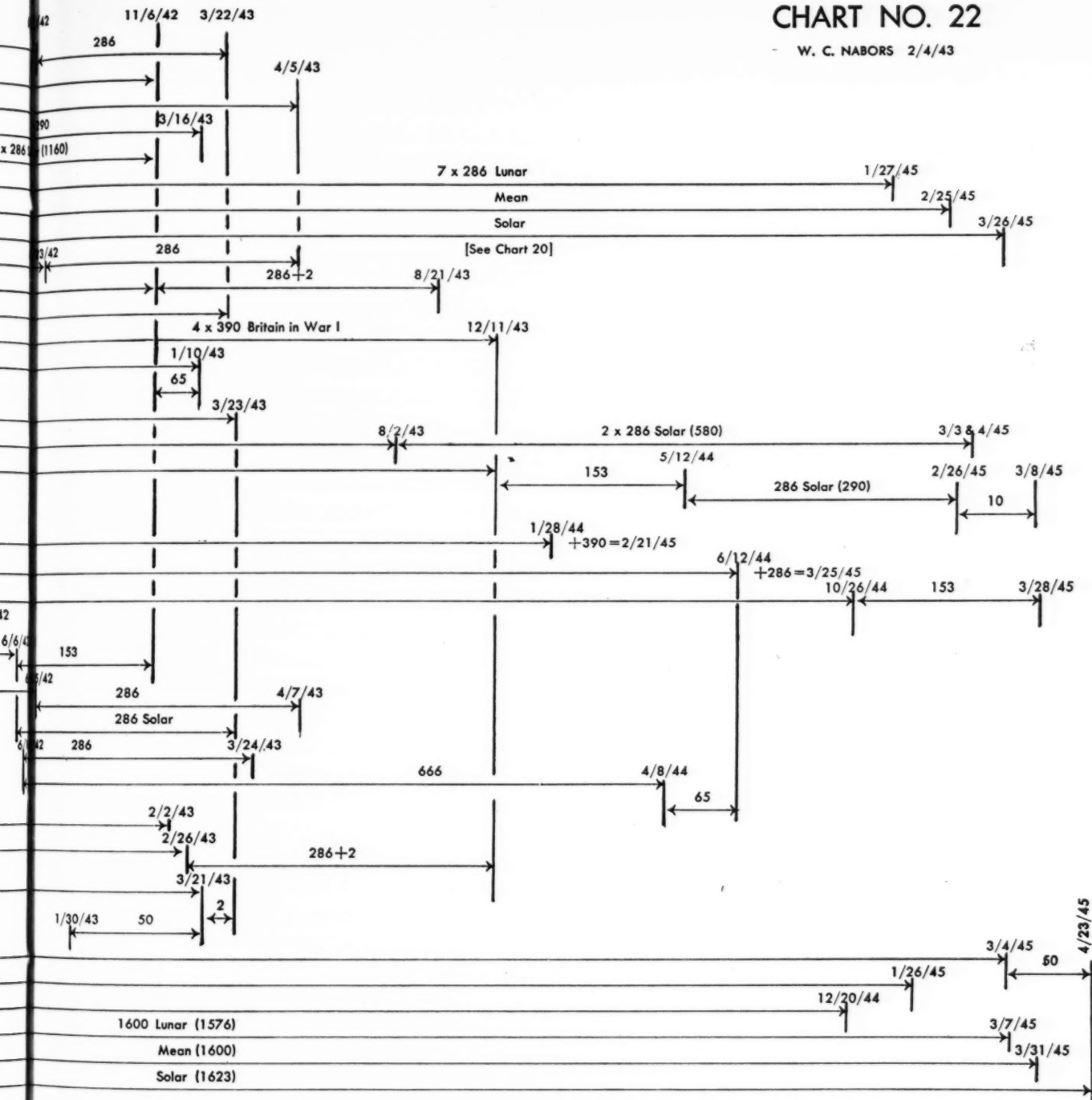
nate at Armageddon on March 4, 1945.

Detailing the German period, we find a 50-day initial period, October 10, 1938 to November 29, 1938, unfolding to Israel the German plan for world domination. Within this period over-all events revealed that Hitler (the Devil's Masterpiece and leader of one of the three evil spirits) could not be appeased. The Sudetenland did not satisfy his demands. It only whetted his beastly appetite for world conquest.



# CHART NO. 22

W. C. NABORS 2/4/43



The over-all news of the 50-day period revealed to the world the pattern of the nightmare which was to follow. Hitler's appeasement lie-promises exploded like bombs, as the time fuse set off the warning of world chaos as if in Morse Code.

To refresh your memory of this period, the Sudeten territory was occupied October 10, 1938. The Czech government, October 13, 1938, banned Communist newspapers. The same day, Czech-German frontiers were deter-

mined in Berlin. October 22, 1938: ex-president Eduard Benes arrived in London from Prague by air. October 24, 1938, in Shanghai the Dollar Liner, *President Coolidge*, was forced to unload \$2,800,000.00 of gold and silver bars because *Japanese controlled* officials refused to clear the ship until this part of her cargo was unloaded. Territorial disputes with Hungary and Czechoslovakia were settled by *German and Italian arbitration*. In Rome, the *Fascist Grand*

*Council* decreed that the African colony of Liberia should be made a part of Italy. November 2, 1938: Hungary was awarded a part of Czechoslovakia by *German-Italian* arbitrators. (November 8, 1938: King George told the British Parliament of his acceptance of President Roosevelt's invitation to visit the United States with the Queen.) November 10, 1938: Anti-Jewish violence spread throughout Germany. November 27, 1938: the final Czechoslovakian

area given to Poland was occupied. The Polish government ordered confiscation of all Jewish property. In Czechoslovakia a new government to succeed Eduard Benes was established.

Now let us examine the terminal 50-day period of this 1,600 days allotted to desolation under German leadership. Russian successes initiated against the Stalingrad German army January 10, 1943 (which date marked the 7th cycle of desolation from December 11, 1917: indicating the initial date for the *final phase* of the invasion of the Holy Land by the *final actor* on the stage of desolation; namely, Russia) had met with such miraculous result that by January 30, 1943 — which was the initial date of Hitler's final 50 days and also the exact date of his anniversary celebration — Hitler was unable to go on the air and has not been heard from since. By the Lunar terminal date of the German 1,600 days, namely February 2, 1943, it was revealed that Germany's Stalingrad army had been destroyed. By the mean terminal date, February 26, 1943, it now appears that the German army in the Ukraine will join that of Stalingrad. By the Solar terminal date, March 21, 1943, it will no doubt appear clear that the great *German machine* has gone into a *Russian eclipse*.

As the spectre of failure overshadows Axis territory, future events appear on the horizon which reveal the transition from the German battle line to the Russian battle line.

### *The Pattern of Defense Parallels that of Aggression*

As the pattern of aggression is unfolded, so is the pattern for defense. The *over-all* period covering the 1,600 days allotted first to Germany, later to be merged into Russian leadership, is from October 10, 1938 to April 23, 1945: a period of 2,387 days with the date January 16, 1942, the center or fulcrum date, with 1,193 days on either side. Chart 12 in *DESTINY* for July, 1942, shows the date January 4, 1942 as displacement perfected (page 22) for Russia. Note this chart was "complete warning of complete desolation." A 10-day period thereafter terminated on January 14, 1942. Add 2 days (the third day perfected) for the terminal date: January 16, 1942. Let us turn back to the world news of this period. Pearl Harbor, December 7, 1941, brought Mr. Churchill's second visit with Mr. Roosevelt and first to Washington on the date indicated by the Chart of Blessedness (Chart 16, *DESTINY*, July 1942). Thus Mr. Churchill and Mr.

Roosevelt, the heads of the two great nations of the inheritance tribe of Joseph, were in conference planning world defense over the Christmas holiday period, 1941. This conference was completed and Mr. Churchill left Washington January 14, 1942, arriving back in England by plane January 16, 1942. The pattern of defense parallels the pattern of aggression. Note that Pearl Harbor, December 7, 1941, was 390 (the number of Israel) from November 12, 1940 per Chart 21 in *DESTINY* for February, 1943. Thus Pearl Harbor is indicated as a blessing in disguise when viewed from the world standpoint, since it was the immediate cause of the awakening of the United States to the full global plan of coöperation by all forces directed by the power of the beast.

### *Past Action Reveals Future Events*

From intermediate date measures we identify the movements of Divine Providence timed to bring world forces to a focus and which will produce the result ordered by the one and only High Command of the Allies.

Let us decode the orders and watch these forces move according to His plan!

The European phase of this war came to a focus on November 6, 1942. Five separate marks of identification reveal the execution of orders issued by the High Command:

1) From Britain's entrance into World War I, August 5, 1914, seven stages of desolation climaxing September 3, 1939 into Britain's re-entrance.

Seven is the number of completeness and eight the Christ number of newness. Like the seventh note in an octave, the eighth begins a new tune; so we note that the terminal marks of the eighth stage signal the passing of the leadership under Germany and the beginning of the leadership under the third and final representative of the Beastly Trinity. If you would watch the German light go out, tabulate the over-all news on the dates indicated by these terminals on the chart.

Consider the effect on Germany by reason of the action of the defense in the invasion of North Africa to redeem the soul of France and open, under orders of the High Command (Isaiah 18), the gateway of defense of the Holy Land for the second and last (Russian) phase of Armageddon. November 6, 1942 was the dawn terminal of the eighth cycle of German aggression as the new note sounded taps for Hitler.

It sounded the keynote of the German displacement as the success of the Brit-

ish Eighth Army push against Rommel across the desert opened North Africa, relieved the hard-pressed Russians at Stalingrad and, at the same time, sealed the fate of the Italian Empire. The Solar terminal of this eighth cycle in the new octave, April 5, 1943, will mark the third and major stage of the German eclipse. (CAUTION. This is not the end: only a phase of the transition.)

2) Note this day, November 6, 1942, also marks the fourth stage of displacement (Solar) of this final war which broke out anew September 3, 1939.

3) To understand the order of the High Command which caused this turning point in the war, refer to the terminal dates of seven times 1,335 from April 6, 1917. Remember the promise to Joseph's son, Manasseh, to become a great nation: now the United States. The purpose here is to provide the balance of power in this stage of world history as in World War I. The method is through the reunion of the Sons of Joseph as the United States joins in world defense with the British Commonwealth (the Ephraim son) to become a blessing to the nations of the earth. Therefore, when the complete (7) cycle of the number of blessedness from this reunion in World War I draws to a close we find each terminal marking a major phase of a similar reunion in world defense in this final global war. So June 23, 1942, indicates Mr. Churchill's second visit to Washington to complete final plans for the invasion of North Africa. Plans completed at this June conference became action on November 6, 1942, when those forces of the two great nations left Gibraltar for North Africa. The Solar terminal, March 22, 1943, no doubt indicates a final critical phase of this campaign as Casablanca plans go into action and are written in blood. I expect to see the Axis forces driven from North Africa by this action to be completed by the date April 7, 1943, as shown. If so, it will not please Joseph Stalin, even though it forces Germany to surrender — to Russia — or make a separate peace with Russia.

4) Who are the people of this Great Nation as identified by orders from the High Command, and the part they play in this global struggle? Simply check the measure from October 10, 1938 to November 6, 1942, and when you discover that it is 1,335 plus 153, the figures decode the order and it reads "Blessed Elect."

5) Let us not overlook the importance of this fifth marker. Ephraim's warning number is 65. As this date,

November 6, 1942, is 65 days before January 10, 1943, it is a warning to Ephraim-Israel of the future and final attempt to destroy the Holy Land by the Evil Forces reorganized as foretold under the leadership of Russia: third and last of the Evil Spirits. The events of January 10, 1943 clearly bear out this warning!

Our undertaking disclosed November 6, 1942, set in motion another displacement. This one applies to the internal economy of the United States. Notice that from November 6, 1942, a period of 286 plus 2 days runs out August 21, 1943. Refer to the article titled *The Kingdom of God on Earth Is Being Established*, in *DESTINY* for June, 1940. Re-read this article and note its bearing on the date August 21, 1943. Already we begin to recognize the monetary cost to follow the undertaking of our move into North Africa. Already we can recognize debts from World War I as well as Lend-Lease deliveries from War II will never be paid in money. To these must be added the cost of completing what we started November 6, 1942, to the "unconditional surrender" not only of the Axis but of the last and final enemy of Israel.

There is pending before Congress now Mr. Patman's bill (H.R. -152) drafted by the former Senator Robert L. Owen, co-author of the Owen-Glass Federal Reserve Bill which provided for the Federal Reserve Act which became law December 23, 1913. This bill provides government ownership of our Federal Reserve System through which Congress would "create money and regulate the value thereof" by means of the issue of non-interest bearing certificates of debt of the United States instead of selling to private ownership interest-bearing bonds.

This order of the High Command, "Thou shalt not take interest," has never been cancelled and must be obeyed by this government. This compliance will shake the economy of the nation to its foundations and foretells a "helluva" fight with the hard money crowd of Babylon economic thought. Does this indicate the period of August 11, 1943 to August 21, 1943 for such a great shaking to center on Capitol Hill?

### **Five Stages of German Displacement Revealed**

1) June 9, 1942 to March 22, 1943, indicates displacement signaled by the eighth cycle of desolation.

2) June 23, 1942 to April 5, 1943, signaled the cause: "Blessed" help from America. The mean terminal of No-

vember 6, 1942, shows this to operate on North Africa, and France.

3) and 4) June 6, 1942 to March 23, 1943, and June 25, 1942 to April 7, 1943, shows that this is action on order of the High Command, properly timed, properly directed, joint action and indicates success, although June 11, 1942 to March 24, 1943, suggests that its effect shall be the "displacement" of the agreement with Russia announced June 11, 1942.

5) February 26, 1943 to December 11, 1943, indicates that the signaled end of the German phase is "displaced" or "merged" into the Russian phase as the final alignment is revealed.

Watch the important dates of the German-Russian war. Germany declared war on Russia June 21, 1941. From this date, 666 days point to the terminals Lunar April 9, 1943, Mean April 18, 1943, Solar April 27, 1943.

From April 27, 1943 there are 666 Solar (675) plus 2 days to March 4, 1945, suggesting the *origin* April 27, 1943, of the *last* plan "old 666" has to offer for the destruction of Israel. Watch Russia.

Note the rhythm of these important dates in March and April, 1943, and the harmony of the tune in the news they suggest.

Get this fundamental lesson in prophetic interpretation and get it clear:

a) Measures which began with the British-German war August 5, 1914, revealed the next British-German war: September 3, 1939.

b) Measures which began with American union with Britain for defense in War I, April 6, 1917, revealed American union with Britain for world defense May 6-7, 1942, in the Battle of the Coral Sea (see Chart 2). You will recall the Lunar terminal was marked by the Atlantic Charter and the Mean terminal by the plans of the defense of the Pacific.

c) Measures beginning with the return of Palestine to Israel reveal the period of the attempted final destruction of Palestine which, by the order of the High Command, will be diverted into its complete and peaceful return to Israel rule.

d) Measures beginning from the final action of the wicked armies reveal the period of final destruction of those wicked armies.

e) Measures beginning with the false peace of War I should reveal the false peace of this Armageddon phase when they shall cry "Peace, peace when there is no peace." Thus seven times 1,290 (complete desolation from November

11, 1918) points to three stages of false peace of the desolation in an attempt to gain through deception what appears beyond their grasp by force, to pave the way for a final surprise blitz. Note the Lunar terminal, March 23, 1943, is one day after the action indicated as originating from America, April 6, 1917, striking on March 22, 1943. Listen and you will hear the first squeal. Note that this date, March 23, 1943, is also the third day perfected from March 21, 1943, which marks the Solar terminal of the German battle line.

Now you should begin to understand the first mark of displacement, June 9, 1942, to March 22, 1943, as the initial move for a false peace and recognize the forces that bring it into the open.

Do not fail to note the date March 24, 1943 which appears as 286 days from June 11, 1942. This date, June 11, 1942, marked the British-American announcement of agreements with Russia, and the date March 24, 1943, will indicate the displacement of this agreement which will gradually change, no doubt, into full opposition as the 666-day Measure of the Beast terminates on April 8, 1944. Remember, this was the pattern followed by the Vichy France government. Now this April 8, 1944, is 65 days before June 12, 1944, and is the *last* warning to Israel before the *last* displacement period: to begin June 12, 1944, with terminal date as shown on chart.

From November 11, 1918, the Mean terminal of seven times 1,290 is August 2, 1943, and the Solar terminal is December 11, 1943, for the false peace move. Now August 2, 1943, seems to indicate the period when the German forces are merged into the Russian movement; it is fitting, therefore, that from this date (August 2, 1943) to March 4, 1945, the period is precisely two times 286 Solar (580). "Hear" the figures as they decode this order into the words *two displaced* and write *FINIS* to their war desolation.

Note the Solar terminal, December 11, 1943, is 286 plus 2 days from February 26, 1943: which marked the mean terminal date of the 1,600-day German battle line. Thus is marked the *final* period when the German battle line is displaced to the Russian battle line. "Hear" the figures decode this order into *displacement perfected!*

Now the plan calls for a false peace, for it must be "shortened for the elects' sake" — and the number of the elect is 153. If this false peace maneuvered by Israel's enemies should become effective December 11, 1943, and remain



operative for 153 days, until May 12, 1944, it would begin the final supreme displacement effort to run 286 days Solar (290), ending February 26, 1945 into a ten-day period extending it to March 8, 1945. The bi-sectional date of which ten-day period is *March 3-4, 1945*.

The force to bless the world (God's battle axe and weapon of war) for peace is identified by the number of Blessed (1,335). The story tells us, however, that Israel shall not displace or defeat her enemies with weapons of war. This final destruction is wrought by the forces of the High Command *reserved* (Job 38: 23 and Ezekiel 38: 22; see also the footnote on page 883 of the Scofield Reference Bible, which begins with this sentence: "That the primary reference is to the Northern [European]

powers, headed up by Russia, all agree") for this purpose, which will not be released until Israel becomes obedient and "asks Him to do it for them." This is indicated by the fact that the seven cycles of the number of Blessedness from November 11, 1918, fall short of the war's end. To the Lunar terminal, January 28, 1944, must be added the number of Israel, 390, extending it to February 21, 1945, well within the cycle of final displacement. (See Chart 18, *DESTINY* for January, 1943.) The Mean terminal of June 12, 1944, falls short by 286 days which extends it to March 25, 1945, well within the final displacement cycle, while the Solar terminal, October 26, 1944, falls short 153 days, the number of the Elect, to March 28, 1945, which is the third day perfected after the final Solar date of

the complete displacement cycle. Decoding the figures which conform to the orders of the High Command, they state that the enemies of Israel can only be displaced when America and Britain recognize that *they are the Israel Nations of the High Command as recorded in His orders* and that their enemies are displaced and America and Britain are enthroned into position of world rule only because they are the elect of God for this service to bless the world.

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'Tis the greatest event the world will ever stage. How thrilling to decode the messages issued by the High Command, to see each world move conform to His pattern and to be certain all the while from whence the orders are issued for these events; and to know, for a certainty, the final outcome.

## Russia and the Peace

AN EDITORIAL from the March 1 issue of The Shreveport (Louisiana) Times.

IN CONGRESS, in private conversation, on the radio, in the press and in the unspoken thoughts of individuals the question of what Russia's position will be at the peace table is being raised — especially if Russia then can claim she was the dynamo in defeating the Nazis in Europe.

Will a victorious Russia dominate the European phases of the peace and the postwar plans, setting up a Communistic Europe and turning Communistic eyes in other directions also?

Will talk of freedom, justice and independence for nations victimized by aggression become mere vapor, with Russia taking its full will of such little countries as Finland, Latvia, Lithuania, Bessarabia, Estonia or Poland?

Will the present spoken American ideals of a peace and a world of decency and non-aggression apply as equally to those countries which Russia already has raped or sought to rape, as to those where the rape was committed by Hitler?

Such questions are too prevalent, the causes of them too obvious, to be cast aside lightly. To ignore them is simply to play into the hands of the Nazi sowers of discontent and disunity. They should be faced boldly, openly, not with a hush-hush policy. We have no patience with those who would lull the world to sleep with honeyed phrases that if we

will just believe their siren songs and leave the peace to them the world will be happy. We have no patience, either, with the pessimists — a very small group — who honestly or for selfish reasons grumble that nothing can be done about the great postwar problems — that the United States must win the war and also be a sucker for doing it.

We have even less patience with those who pretend that anyone opposing the honey-phrasers are great ogres, seeking to destroy the world — or with those who foolishly think that because American Democracy and Russian Communism are joined in a practical and working alliance in war against a common enemy they must also join their purely domestic social and political theories after the war.

NONE of this is "Red-baiting" or "discrediting our ally" any more than it is China-baiting, England-baiting, or baiting of the South Sea Islands. The record on Russia and on Communism is clear. It is history now that Russia bombed women and children of Finland without warning as the opening move in an effort to rape a small and helpless nation. The record is clear that Russia, as an aggressor of the weak, swept into Poland as also the ally of Hitler at the start of this war we now are

fighting. Russia itself, through its Washington embassy, made it equally clear a few days ago that she intended to claim what she calls "her share" after the war — and she named specifically some of the states we mentioned above. It is equally a matter of record that Poland is so suspicious that Russia's postwar intentions are evil that the scheduled conference between her representatives and the Moscow government a few days ago was called off indefinitely.

It is a matter of record also that Stalin, personally, twice has made it clear — once during the past week — that Russia actually is not even committed to further fighting in this war once she is able to drive the Germans back to the German borders.

Let those who talk of "Red-baiting" turn their eyes to what the situation would be at the peace table *right now* if victory miraculously should suddenly come at this very moment to the United Nations.

Russia and England have a formal treaty of alliance and both are at war with Finland. The United States is at peace with Finland and constantly offers her protection. If Stalin (at a peace table now) insisted on completing his attempted rape of that nation, where would we stand? Where would England stand? Where would its treaties with

Russia, beside its pledges of honor to us, stand? The same questions apply to Baltic states also.

England went into this war in 1939 to protect and save Poland. At the same time Russia went in — unofficially — to help Hitler destroy Poland, and later switched sides. If Stalin, at the peace table, seeks that part of Poland he originally grabbed — or more — where would England, protector of Poland, be? And the United States, which has always been Poland's strong friend?

The United States, England and China are pledged to destroy Japan. But Russia is bound by formal treaty to remain Japan's friend, to aid her economically and otherwise. How would a peace table today face that mess, if the war should suddenly end now?

China wants power to control what she considers barbaric Communist Mongolian tribes to her north, but they are Russia's friends and allies. How far would a peace conference get on this right now?

Such things are not "Red-baiting." They are hard fact — dangerous fact; far too dangerous to be ignored. If we sleep through them now we will simply encourage the same dangers that engulfed us as we slept through the peace years before Pearl Harbor — dangers which became possible and which became fact because we also had slept through the peace and the peace years following World War I.

Adoption of the proposal we made in these columns yesterday for an American Charter, embodying the principles the United States will follow and insist upon at the peace table and after it, would go far toward avoiding much of the dissension that may come — that seems certain to come — if these problems are ignored. Such a charter, created by resolution of Congress and thus given the formal backing of the United States as a nation instead of being merely the individual and foundationless views of individual political leaders, could then be adopted by the United Nations as a United Nations Charter. It would be, as we said, an International Declaration of Independence and of willing interdependence of de-

cent nations upon each other in the postwar years.

Right now there is not one single binding agreement among the United Nations as a whole or among any group of them as to postwar aims or how to achieve them.

So far as Communism and its dangers are concerned, those who think that we should try it, or that stating plain, bald, unwholesome facts about it is spreading disunity should remember that no reputable individual and no decent publication has placed it any lower in the human scale than have President Roosevelt himself, Prime Minister Churchill, Under Secretary of State Sumner Welles, Supreme Court Justice Robert Jackson when he was United States Attorney-General — and many others who could never be classed as in any way inimical to Russia. We present herewith a few quotations from statements of their views.

President Roosevelt, in his fireside chat of June 24, 1938, said in discussing Democracy:

"Be it clearly understood, however, that when I use the word 'liberal' I mean the believer in progressive principles of democratic, representative government and not the wild man who, in effect, leans toward Communism, for that is just as dangerous as Fascism."

Prime Minister Churchill, in pledging England's military support to Russia when Germany invaded the Soviet Union on June 21, 1942, said:

"The Nazi regime is indistinguishable from the worst features of Communism. It is devoid of all principle except appetite and racial domination. No one has been a more consistent opponent of Communism than I have for the past 25 years. I will unsay no words that I have spoken against it."

ON December 1, 1939, when Russia launched its sneak bombing of Finland, President Roosevelt denounced Russia as a wanton aggressor in that act and called for the American public to establish in their minds a "moral embargo" against Russia. On the physical side, he asked all American firms to shut off all shipments of supplies of any kind for Russia.

On June 1, 1941, just a few days before Hitler invaded Russia, President Roosevelt had to call out federal troops to keep open the North American Aviation Company plant in California which was rushing production for our defense — with war obviously approaching. At that time, the then United States Attorney General Robert Jackson said:

"The situation more nearly resembles insurrection than a labor strike. The distinction between loyal labor and those following the Communist party line is easy to observe. Loyal labor leaders fight for a settlement of grievances. Disloyal men who have wormed their way into the labor movement don't want settlements. They want strikes. That is the Communist party line."

In his comment on Hitler's invasion of Russia — at the same time Churchill made the statement quoted above — Under Secretary of State Sumner Welles said:

"This government has often stated and, in many of his public statements President Roosevelt has declared that freedom to worship as their own conscience dictates is the great and fundamental right of all peoples. This right has been denied to their people by both the Nazi and Soviet [Russian] governments. To the people of the United States, this and other doctrines of the Communistic dictatorship are as intolerable and as alien to their own beliefs as are the principles of the Nazi dictatorship."

Last spring, Francis Biddle, then and now the United States Attorney-General, rendered a formal legal opinion in the case of Harry Bridges holding that Communism was anti-American and that since Harry Bridges was a Communist party member he was — *per se* — an enemy of the American form of government.

Are Roosevelt, Churchill, Biddle, Jackson and Welles "Red-baiters"? Is this remarkable unity of viewpoint among them on Communism to be ignored, along with the acts which caused these expressed viewpoints — lest someone upset some private and personal appellation of someone else?

The United States and Russia stand as unbreakable military allies against a common enemy — Germany and Italy; but not against Japan. They should and will conduct this alliance on strong, businesslike, aggressive lines. Their relations after victory should and must be of the same friendly type. But, we do not ask Russia to accept our theories of government nor must we permit Russians (or Americans) to force her political theories on us any more than we would bow to a British king or conduct our religious worship in the manner of the Chinese.

Friendship between all of the United Nations should be strong and unending, but to fail to recognize that friendship between nations must be bound by acts of the nations themselves and of their peoples could be fatal. We need an American Charter of principles — a United Nations Charter — lest in crushing our enemy we also defeat ourselves.

### *For the Record:*

We regret that it ever becomes necessary to make corrections, but despite precautions, errors sometimes occur. In *Jesus Was Not a Jew* (DESTINY for March) the progenitor of the tribe of Judah should have read *Pharez* instead of *Zarah*; also, it was the descendants of *Zarah* who left Egypt before the Exodus and became the progenitors of the Milesian civilization. — Ed.

# Who Crucified Jesus?

By HOWARD B. RAND

EASTER is near and soon the Christian world will again commemorate the death and resurrection of Jesus Christ; while the Jews will also celebrate their Passover for, having failed to recognize that Jesus Christ fulfilled the requirements of the Passover and once and for all time became the lamb slain for the remission of sins, they will carry out the ritual commemorating the Exodus from Egypt.

When the Jews finally awaken to the realization that Jesus was the Christ, and therefore their Messiah, they will cease to deny the part their forefathers had in bringing about the fulfillment of Isaiah's prophecy and, instead, will acknowledge as true the prophet's statement: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53: 5.) They will then not be ashamed to admit the guilt of their fathers; they will come to Him along with us, and all will rejoice together in the blessed hope of life to come through Him who has become the Redeemer and Saviour. He will then say to Jewry, as Joseph said to his brethren, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

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A recently published book is titled *Who Crucified Jesus?* The author, Dr. Solomon Zeitlin, undertakes to prove that it was not the modern Jew nor his ancestors who were in any way responsible for the death of Jesus. Because this question continually arises as to who was responsible for the crucifixion of Jesus Christ, an examination of the evidence as set forth in the Gospels will be valuable. For Dr. Zeitlin, in order to make out a case exonerating the Jews, undertakes to demonstrate that the Gospels do not agree: citing certain supposed disagreements from which he proceeds to an attempted demonstration that the accounts are inaccurate when used as evidence against the Jews or for the purpose of making them responsible for the crucifixion.

The four Gospels set forth the testimony of four witnesses who gave evidence as to the life, ministry, death and

resurrection of Jesus Christ. These four are Matthew, Mark, Luke and John. Some mention incidents which the others do not record, while in turn the others tell in detail what is not mentioned by any of the rest. This in no respect means that these witnesses are not all telling the truth.

To draw an illustration: If one were to ask four men today to give testimony regarding a scene all had witnessed, none of them would tell the story alike. All would, nevertheless, be telling the truth; for each would report that which had impressed him most. Some things would be noticed by one which would not be noticed by the others, while no two would place the same emphasis on all the detail. The four could not possibly tell the story alike unless there had been collusion between them.

Dr. Zeitlin claims that the four gospels are in disagreement because none of the disciples saw all the events in the same importance and some emphasized one detail and some another, while details given by one are not even mentioned by the others. He has failed to recognize that each was telling the story as an eye witness, emphasizing events which made the deepest impression upon the one giving the testimony; while the joint testimony of all four, when put together, gives us a true picture of what actually took place.

If the four gospels had been in agreement, in all their detail, with no variation in the descriptions of places, scenes and events leading to the trial and crucifixion of Jesus, one would and could say that there had been collusion between the witnesses.

Any attorney or judge knows that when all witnesses agree in every detail, using the same phraseologies of expression concerning events which cover a period of time and of which they are supposed to have been witnesses, that such is unnatural and almost conclusive evidence that the witnesses have been coached or drilled to tell the same story. This can be tested by asking any number of people who have watched the same event to give their impression of what they were witnessing. The sum total of what is said will give a general over-all picture of the event itself, but no two witnesses will tell the same detail

or even give the same apparent order to all the happenings.

The gospels have all the earmarks of the sincere testimony of four men: each giving a detail of what he saw and heard and emphasizing what to him seemed most important. The testimony of these four can and has been completely harmonized with the actual events so that we know their testimony is true. Furthermore, the internal evidence of the gospels themselves substantiates the authenticity of the story as told; and God Himself, through the Holy Spirit, placed the final seal of authority upon that testimony, bearing witness to the truth of the statements of the four disciples regarding the life, ministry, trial, death and resurrection of Jesus Christ as well as the identification of those who were responsible for the crucifixion. To all this may be added, if further evidence is needed, that the gospels themselves follow a mathematical pattern, as demonstrated by Ivan Panin in his study of the numerical structure of the Gospels: defying any man to duplicate them in any writing except it be inspired by God Himself.

This mathematical harmony is evidence of a high order of inspiration regarding the gospels, written as they were by four independent witnesses who, even though they had been in collusion, could not have produced such mathematical harmony.

We have no controversy with Jewry regarding the past, nor would we be writing this except that certain present-day Jews are endeavoring to falsify the facts of history to exonerate their ancestors of a crime committed nearly 2,000 years ago. It would be far better to face the situation and admit the wrong done (a wrong for which they need not be personally held responsible) and do everything possible themselves to rectify that wrong. But to excuse, conceal, or to deny what actually happened makes them a party with those who committed the crime. If Jewry would only now recognize on their part that Jesus the Christ was the Messiah, God the Son, it would not only go a long way toward the alleviation of their troubles, but in the acceptance of the doctrines and teachings of Jesus and the discarding of the teachings of the Tal-



mud, they would find a different world in which to live and a fellowship awaiting them that they do not now dream could possibly exist.

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Concerning the crucifixion, follow the testimony of the four witnesses: Matthew, Mark, Luke and John, and note how each contributes his part. As a result, all the testimony of these four — when put together — tells the entire story.

For some time before the crucifixion, Jesus refused to walk in Jewry. John puts it this way, "Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him." (John 7: 1.) This statement clearly shows that it was not the Romans who sought his life, but the Jews. John further states, "The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." (John 5: 18.) Jesus directly challenged the Jews because they sought His life. He said, "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" (John 7: 19.)

Matthew testifies that the chief priests, and the scribes, and the elders of the people assembled together "And consulted that they might take Jesus by subtilty, and kill him." (Matt. 26: 3 and 4.) Notice, they were to be subtle in their method of bringing about His death, and this was evidenced in the use made of the Romans in the actual crucifixion of Him whom they sought to kill.

In an examination of the evidence, let it always be borne in mind that, under the law, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19: 15.) So the above testimony of two witnesses, John and Matthew, establishes the guilt of the Jews in so far as seeking to kill Jesus is concerned.

Mark testifies that Jesus took the twelve aside, just before He went to Jerusalem for the last time, and said, "Behold we go to Jerusalem: and the Son of man shall be delivered unto the Chief priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again." (Mark 10: 33 and 34.) Luke, also, testifies to this statement of

Jesus (Luke 18: 31) and furnishes the second witness needed to establish the fact.

Let us pause here to note the subtleness of the procedure. Matthew said the chief priests and Scribes had planned it so; Jesus Christ was delivered into the hands of the leaders of Jewry, who condemned Him to death; but, rather than carry out the sentence themselves, His accusers trumped up charges against Him in a Roman court where they had taken Him as an offender against the state. We will later see that even the Roman court considered Him innocent but that Pilate, for fear of the Jews, carried out their request and had Jesus Christ crucified. The subtleness of it is apparent, and the claims of Jewish writers and leaders of today that He was killed by the Romans, thus hoping to exonerate the Jews from any responsibility, reveal them as forgetting that if one dies as the result of the testimony of false witnesses, *it isn't the court but the witnesses* who are guilty of the shedding of innocent blood.

The subtleness of the crafty counsel of the leaders of Jewry in succeeding in getting the Gentiles to execute Jesus in no way freed them from guilt. Thus, when Dr. Zeitlin in his book says it was the Romans who crucified Jesus we can agree: but from whence came the false testimony which put pressure upon Pilate to cause Jesus to be crucified? The Jewish leaders in their counsel planned it so and, in accord with the Roman method of dealing with the criminals of the state, had Him crucified. One of two things is certain: either Dr. Zeitlin has not truly studied all the facts, or else he is deliberately doing what the Jews intended should be done: blame the Romans — a method by which they evidently hoped to escape the stigma of having been responsible for the death of Jesus the Christ.

When Pilate told Jesus he had power to crucify Him, Jesus replied, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." (John 19: 11.) Who was it that delivered Jesus to Pilate? It was none other than the Jews; and so, in the words of Jesus, the Jews were far more guilty than the Romans — which fact Dr. Zeitlin has entirely overlooked.

In order to make Jesus out a political offender and bring about His crucifixion, the Jews bore false witness against him. That it was false is evident from Pilate's desire to deliver Him out of their hands; for he said, "I find in him

no fault at all." This is the testimony of the Judge, after having listened to the Jewish accusations against Jesus. When Pilate finally would release Him, the Jews played their trump card and said, "If you let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

Let it be carefully noted that the Romans had not arrested Jesus nor were they apparently interested in His activities. He certainly had not been accused by them of any political offense — not even of being a king; and thus Dr. Zeitlin's contention that the Romans were trying Him because He had violated a Roman law does not hold in face of all the testimony given at His trial. The fact is, the Jews were desperate and were doing everything in their power to get the Romans to crucify Jesus. They had been seeking His life (the Romans had not) and now, as Pilate was about to release Jesus, they threatened even the judge: declaring he was no friend of Caesar. In that threat, notice was served upon Pilate that, if he did not execute Jesus, Caesar would be informed of his attitude towards one who claimed to be a king.

Pilate was disturbed, not because Jesus was accused by the Jews of claiming to be a king, for Pilate knew "that for envy they had delivered him" (Matt. 27: 18), but because the Jews threatened him politically by an appeal to Caesar. The subtlety of their method in securing a conviction and the sentence of death by the crucifixion of Jesus at the hands of the Romans is apparent.

Dr. Zeitlin refers to Luke's statement: "There followed a great company of people and of women which also bewailed and lamented him" as evidence that not all the Jews present at the trial wanted Him crucified. In this he should note that most of the followers of Jesus were Galileans, who racially were not Jews at all, but of the Tribe of Benjamin. No doubt there were some Jews who did not agree with their leaders and elders nor with the chief priests; but, as a nation, Jewry stood back of their leaders and were responsible for what their elders and priests did in the name of the nation, for these rulers spoke for the people. Modern Jewry's endeavor to give credence to the subtleness of the rulers' attempt to blame the Romans indicates that Jewry is still willing that it be understood that the chief priests and elders of their nation, in the trial of Jesus, spoke for the nation; hence their present desire to exonerate them from a responsibility

which becomes the responsibility of Jewry.

Also, Scripture confirms that people are responsible for the acts of their leaders. When Joshua and the elders of Israel made a league with the inhabitants in the land and later, the people wanted to break the covenant, they were unable to do so for the act of their leaders had become binding upon the nation. This is true today. The acts of our leaders at Washington bind our nation to carry out the agreements they make in our name. So it was with Jewry, the act of their leaders in bringing about the crucifixion of Jesus bound the nation and through their leaders became an act of that nation. From that day to this, the Jews have never repudiated what their leaders did; rather, they have tried to exonerate those leaders and make it appear that the Romans were entirely responsible for the death of Jesus. Dr. Zeitlin is but contributing his part to the perpetration of the myth of the Roman rather than Jewish guilt for the crucifixion.

The political issue raised by Dr. Zeitlin in his contention that the Romans crucified Jesus as a political offender does not hold in light of the evidence furnished by the gospels. Pilate did not dare resist carrying out the demands of the Jews when they cried "Crucify him," because of the pressure brought to bear upon him by the Jews in the one thing which would have the most effect: his political career—for the Jews threatened to report him to Caesar. It is a subtle method of persuasion and has often been used by politicians and others in compelling another to do their bidding. Many Jews have been and still are past masters at this game.

Pilate did not want to crucify Jesus and it was the Jews who contended with him when he sought to release Him. They demanded that Barabbas be released and that Jesus be destroyed. Now Mark informs us that Barabbas had been guilty of insurrection and had committed murder in that insurrection. This fact invalidates Dr. Zeitlin's contention that, when Pilate offered to release Jesus, the High Priest suspected a trap; and that had he consented he might later be accused of conspiracy against the state because Jesus was a political offender. Such a contention is foolish in face of the demand for the release of Barabbas who had actually been in insurrection against the state. The High Priest and the elders, with the people, in demanding that Barab-

bas be released were doing exactly what Dr. Zeitlin declares they were afraid to do: demand the release of a political offender.

The gospel story clearly shows that the Jews had been seeking a way by which they could kill Jesus for some time prior to His crucifixion. They became determined to accomplish this end after He had cleansed the Temple of the money exchangers at the close of His ministry. It is useless for the Jews to declare they were not guilty. Jesus was tried before the Sanhedrin and found guilty by perjured testimony and then He was delivered to Pilate by the Jews to be tried for a capital offense.

The High Priests, Scribes and the Elders of the people, as well as the multitude, perjured themselves in the judgment hall of Pilate. Under the Israel laws governing perjury, if a witness testifies falsely then that which he had thought to do to another shall be done unto him (see Deut. 19: 16-20). While the Jews did not actually execute Jesus, they succeeded in getting the Romans to do this: committing perjury for that purpose, besides threatening Pilate in order to secure a verdict of guilt and death for Jesus. Under the law governing witnesses, they and they only are guilty of the death of Jesus the Christ. Under that law, also, as a race—through having brought an innocent man to death by perjury—they have suffered throughout the centuries in accord with the prophetic statements of Jesus and the prophets for having slain their Messiah.

Pilate recognized that Jesus was innocent when he took water and, washing his hands before the multitude, said, "I am innocent of the blood of this just person: see ye to it." The people answered and said, "His blood be on us, and on our children." Let Dr. Zeitlin explain, if the Jews, as he contends, were not guilty of the death of Jesus, why His blood has literally been upon them and their children in fulfillment of their request.

History gives a silent but eloquent testimony as to who is guilty of the crucifixion of the Just One. Dr. Zeitlin's contention, in face of that record and of the testimony of Jesus Christ Himself, as confirmed by the Holy Spirit, indicates an effort to blot out the actuality of the guilt of a race who even now refuse to admit their sin or give any evidence in their attitude towards this crime of a desire for forgiveness.

Until the Jews come to a realization of the need of admitting the guilt of

having rejected Jesus the Christ and turn from their refusal to accept His Kingship they will be numbered for trouble; for it was of them that Jesus was speaking when He said, "But these mine enemies, which would not that I should reign over them, bring hither, and slay before me." Throughout the Christian dispensation, they have suffered in the fulfillment of the curse pronounced upon their forefathers, who involved their descendants in that crime by saying, "His blood be on us, and on our children."

There is a way for Jewry to side step the results of that which their forefathers did in so far as they are concerned today. It isn't through writing such books as Dr. Zeitlin has written, or claiming that the crime of crucifying Jesus belonged to the Romans and was not their responsibility; but rather, in an acknowledgment on their part of the facts and in the acceptance of Jesus the Christ as the Messiah and, through His Saviourhood, seeking forgiveness for themselves and their race. Then in His blood, shed for the remission of sins, they will have *complete atonement for the crime committed*.

But let it be remembered that though one may be willing to forgive, the benefit of that forgiveness does not operate in the favor of the one that should seek forgiveness until forgiveness is sought.

When the Romans crucified Jesus, parting His garments and casting lots for His raiment, He said of them, "Father, forgive them: for they know not what they do." But the Jews knew what they were doing and the context clearly shows that Jesus had reference to those actually crucifying Him. All this is verified by history, for the Romans did not suffer as did the Jews for that crucifixion and, furthermore, God used the Romans to destroy the Jewish nation, their City and Temple. Thus, the very ones whom Jesus asked His Father to forgive became an instrument to bring retribution upon those who refused to seek forgiveness. One course only remains open to those responsible for the death of Jesus: *forgiveness*, which they must yet seek to alleviate their suffering. When will Jewry take this step, a step which will bring to them a peace and fellowship that throughout the centuries has been denied their race? Undertaking to falsify the record only adds to their guilt and Jesus Christ is waiting now for them to come to Him that He may forgive them, as Joseph received his brethren and forgave them the crime committed against him.

# The Names of God

By REV. W. PASCOE GOARD

## PART II

"YE shall not fear *other* Elohim." (II Kings 17: 35.) "The *elohim* of the children of Ammon." (I Kings 11: 33.) We are introduced to the name ELOHIM in the first verse of the Bible thus: "In the beginning, Elohim created the heaven and the earth."

This is *the name of God*, primarily. It is the name of God in its widest significance, in its relation to the heaven and the earth. By it we are brought into contact with the Great Creator of the Universe. This great name is used *alone* in the first chapter of Genesis, where the *creative* activity is dealt with exclusively.

The first chapter of Genesis begins with the declaration: "In the beginning God created the HEAVEN and the earth."

In the fourth verse of the second chapter we have a new starting point which begins with the declaration: "... in the day that JEHOVAH ELOHIM MADE THE EARTH and the Heavens."

The statement in the first verse of Genesis refers to the universe at large, with the heaven occupying first place; the statement in the second chapter refers to the making of the EARTH and the heavens," the earth having first place. The latter statement is limited to the heavens as they are connected with the earth; that is to say, the planetary system.

In the latter is presented the "Jehovah Elohim," and in that unity, Jehovah takes the leading part.

The narrative passes on to the time when the human family have started on their journey across the seven millenniums of the present human period. Children are born to the first parents, and God is relating them to Himself. But now the name Elohim does not appear in the narrative; the name Jehovah appears alone.

From this time forward, where the chosen people of the Lord are being dealt with, it is by *Jehovah*. But whenever the creation is being dealt with, Elohim again appears as the name of God.

Modern scholars have found in this plurality and interchange of names evidence of confusion, arising they sup-

pose from composite authorship, and varying religions, meeting and being welded together into the narrative of the Old Testament. This we believe will be seen to be one of those judgments, formed from incomplete data, which must be revised.

Independent investigators who are not simply following the dictum issued from time to time by the leaders of their own schools of thought, will verify and accept what is now to be presented regarding these names and the activities they denote.

*Elohim*, in the creation of the heaven and the earth.

*Jehovah Elohim*, in the making of the earth and heavens.

*Jehovah*, in relation to His people, once they are established in being on the earth. Those who, as Cain, reject Him in the earth, go "out from the presence of Jehovah," and His name is not thenceforth connected with them.

\* \* \*

Let us look at Elohim, in the creation.

First, in reading all the Scriptures we are warranted in postulating personality, the great Personal Creator, as indicated by this name. To Eloi, the singular of Elohim, Our Lord addressed Himself upon the Cross.

Of that personality we may postulate certain things with assurance; such as Omniscience, Omnipotence, Omnipresence. These attributes have been, and always will be, postulated of the Great Architect and Creator of the Universe.

But His name is in the plural. Yet with a plural name, sentences in which that name occurs are formed as though the name were in the singular. The singular pronoun is also used to denote Him whose name "Elohim" is plural.

Thus is the name of a great military leader used to denote all his military forces. Thus Wellington won the battle of Waterloo, and Nelson won the battle of Trafalgar. But associated with Wellington were all his forces; and with Nelson were all the ships and Commanders of his fleet.

So with *Elohim* were all His heavenly hosts, and they all had a share in the creation, and a share in the Elohim name.

Who were the forces with the Great Architect and Creator of the Universe in the Creation?

With Him was the Son! "In the beginning was the Word, and the Word was with God, and the Word was God."

With Him was the Holy Spirit. "The Spirit of God moved upon the face of the waters."

With Him were the "morning stars, when they sang together and all the sons of God shouted for joy" at the Creation (Job 38: 7).

These, and as many more as there may have been, were the "Elohim" of the Creator.

We shall follow this matter further as we proceed.

\* \* \*

Let us now turn to the Jehovah Elohim name.

From the general reading of the Scriptures, we are of the impression that we have not here simply a reversion of the order of the names of God.

The Father, with whom are the Son and the Holy Spirit, one and equal with Him, are presented to us in the first chapter of Genesis as "Elohim."

In the second chapter we have the Jehovah Elohim.

*The Jehovah name we assume to be the name of the Son.* It seems to be clear that the Jehovah of the Old Testament is Jehovah incarnate in Jesus in the New. Accordingly, we have here *the name of the Son, Jehovah*.

With Him we have the Jehovah Elohim. That is to say, we have presented to us here, Jehovah, and His personal following, His Elohim.

Every one of these are members of the "Father" Elohim. But perhaps not every one of the "Father" Elohim are members of the Jehovah Elohim. Regarding this the Scriptures do not give certain information, but in many ways they seem to indicate that this is so. It will, however, be remembered that we are here opening up a field for study, a field which we hope many ripe Bible scholars will enter, and a field in which we have not found our own way to ultimate conclusions as yet.

As to Jehovah Elohim, we have much very precious information. As in the closing paragraph, for instance,



of Psalm 103, we know that it contains the ministry of "Angels, which excel in strength." And we know that *every regenerated man and woman is numbered among the Elohim of Jehovah.*

Thus from the fourth verse of the second chapter of Genesis we may look upon the activity as taken over from the Father-Creator, and carried on by Jehovah the Son, Who is the World Maker, and His Elohim or following.

\* \* \*

When however the first child of human parentage was born, then the Elohim name ceased, and Jehovah alone devoted Himself to the welfare of the children of men.

The final purpose of Jehovah is to present to the Great Father the race of mankind, originally "made a little lower than the Elohim, crowned with Glory and honor," exalted to become the Sons of God, and numbered among the Elohim. This is the declared ultimate goal towards which Jehovah-Jesus is proceeding in His activities.

With what devotion He has set Himself apart, in the Jehovah manifestation, and the Jehovah-Jesus manifestation, all the Scriptures show.

\* \* \*

Look now at the Jesus Elohim or following.

We have this presented in Matt. 24: 31, and in the one hundred and forty and four thousand men, who "follow the Lamb whithersoever He goeth."

Thus we have the progressive presentation of Elohim: 1) Elohim, which includes the Trinity; 2) Jehovah Elohim; 3) The Elohim which includes all those who are in right relationship with God. The full presentation of Elohim will be found in the fourth and fifth chapters of Revelation.

The various activities are —

Elohim: Creation.

Jehovah Elohim: Cosmogony, or world-making.

Jehovah: Kingdom administration.

Jehovah-Jesus: Redemption and Priestly intercession.

\* \* \*

Now let us consider the startling fact that there are other Elohim than these. There are the elohim which form around heathen deities. This is made abundantly clear from many Scriptures.

These elohim of the heathen, followers of false gods, are deceived or openly enlisted by the devil, who in any form and in many forms causes himself to be worshipped and served on earth and in heaven. Thus we may see him presented as copying the Father in that he has constituted himself the head of all

the elohim who are opposed to God.

In the ranks of his following are many minor "elohim" groups. Each of these is formed around a type of worship. Each of the gods of the heathen had an elohim following as we read in the Scriptures, the above quotations showing that this is the case.

The picture presented therefore, in the universe, is that of groups of Elohim. Two major groups, one following the Father and worshipping Him, one consciously or unconsciously following the devil and serving him with or without worship.

Both of these major groups contain minor groups under their own leaders, and thus the hosts of heaven are divided. We mean heaven as representing the great extent of the universe.

The recruiting agencies of the elohim of the evil one are fearfully active. Many, hosts indeed, are uniting with one or another of his groups with the idea that they are aligning themselves, under the banner of the Lord. These are not wholly misled, for the one method of uniting with the Elohim of God is made very clear to all, namely, *by way of the Cross, through Jesus Christ, the open, and only Door.* This door they refused to enter.

The recruiting agency for the Elohim of Jesus is being pressed, and we are recruiting agents. The call is "Ye must be born again." The warning is, "Except a man be born again, he cannot enter the Kingdom of God." "Verily, verily, I say unto thee, ye must be born again."

Why should one be born again? Because "He made him a little lower than the Elohim." It is by the express life-giving touch of the Saviour's hand that we may be born again into the ranks of the Elohim. The Saviour, quoting Psalm 82, said in St. John 10: 34-36,

"Is it not written in your law: I said, Ye are gods (Elohim)."

"If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God. . . ."

It is certain, by the testimony of the Psalmist, ratified by our Lord, that the regenerated become Elohim, of the Elohim of God, at regeneration. This is the great doctrine of regeneration. This is what is declared by St. John in the first verses of the third chapter of the General Epistle of St. John, "Behold what manner of love the Father hath bestowed upon us that we should be

called the Sons of God." What an honor; what a glory!

And what a future! For as the Elohim of the Father were all engaged with Him in the *Creation*, and as the Elohim of Jehovah were engaged with Him in the *making of the earth* and the heavens, so shall we, members of the Elohim of God, have a part in the further activities of creation and world-making, when in the future the "heavens are planted" with "the seed of Israel, My friend."

Be very careful. The recruiting agents of the elohim of the devil were never so active, never so plausible. In worship, in Church organization, in a thousand subtle ways, catching the religious unwary; and in open or covered ways of evil, ensnaring the unreligious and sinfully rebellious. Into the churches dedicated to the worship of God, and into the societies and communions originally convened for His worship, the agents of other elohim have come, and are leading multitudes astray. Stay by the simple Gospel. That is the only safe guide in these terrible last days.

#### ELYON EL

##### *The Most High God*

THIS is a name which, had it come first in the list of the names of God, might have conveyed the idea of more than one deity. But this name, with the other later revealed names of God, comes after the name Elohim. And a knowledge of the significance of the former is necessary to the understanding of the name Most High God.

As we have seen in discussing that name, Elohim signifies not only God the Father, the Creator of the Universe, but also all those who were then contained in His revealed following.

In Elohim are the Father, the Son, the Holy Spirit. More than that, in that name are the following of God, among whom are named the morning stars who sang together, and the Sons of God who shouted for joy at the Creation.

Then we have introduced to us, Jehovah Elohim. This, we understand, to be Jehovah and His following, when He *made* the earth and the heavens.

Still later, we have Jesus and His following, and the fact stated that Jehovah, who made the earth and the heavens, "did set him over the works of his hands." With this agrees the declaration of Our Lord, "All power is given unto me in heaven and on earth."

Now, Elyon El has been called the Elohim of Elohim; He has been called the High and Lofty One. He has been called the Most High God.

Thus we have a name which at once signifies the Father in His relationship to and exaltation in the Elohim.

Much more is this true that He is exalted above the Elohim of the Evil one in all its branches.

The Elohim of the Father we take to be a great Pyramid, and He the capstone of all — thus, indeed, the "Most High."

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It will be noted that this name Elyon El is used in relation to the whole human family. Especially is it used in connection with those nations and races which are not in the Jehovah activity, which the careful reader of the Bible will discover, as a rule, to be confined to the seed which remained in Covenant relationship with God. In the early period of human history to the Seth seed. In the postdiluvian period to the Shem seed. In the national period of Israel which continues to the present day to the Israel nations.

When the Bible deals with those races which are outside of that Jehovah line the name used is "The Most High God."

There is a very instructive field of study here. We shall not attempt to fully set forth what the student will find therein. It is better that each should go to the fountain-head and there discover the facts for himself. But, generally speaking, he will find that the appeal is made to the "God consciousness" of the hearer. There is no appeal to such a specific knowledge as is connected with the more intimate knowledge of God contained in the El Shaddai and Jehovah manifestations; much less the Jehovah-Jesus manifestation. It is God as the Palaeontologist knows Him. God as He is manifested in the works of nature. "The heavens declare the glory of El, and the firmament sheweth his handiwork." It is this class of understanding and God consciousness to which the Elyon El manifestation appeals. It is all that there is in the life of the non-Israel stock to which to make appeal. Study the God consciousness of the nations and it will be seen that there is a diversity. The Israel man assumes that all mankind has the same type of God consciousness as he has himself, and believing that, he tries to forecast the actions of other nations and races under given conditions, and is constantly awakening to the fact that his ideals are disregarded by them. He fails to realize that it is because of difference in psychical vision. And so he and they come to grief. It was this misapprehension which prevented Britain

and America from awakening to the coming storm of World War I; and the same misapprehension which kept Britain and America from realizing that again the storm clouds were darkening upon the horizon, and that the world would again be swept by a still heavier storm of war.

Israel, because she has a more intimate relationship with God, is not so dependent, nor interested in, the Elyon El manifestation. Her heart turns to God first through Jesus Christ, her own Israel kinsman, and so by her understood, and to Jehovah the God and King of Israel.

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Let us now look for a moment at the Elyon El manifestation of God.

The Most High God.

Him the Brahmins worship after their lights.

Him the Buddhists worship after their lights.

Him the Mohammedans worship after their lights.

To the God consciousness of all He makes His appeal.

Before Him are His priests, as Elyon El.

Of these there are two, Melchisedek and Jesus.

Out of the ages there marches the dignified presence of the Melchisedek Priest of Elyon El.

The description of this majestic personage is very striking.

"Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually."

This man was greater than Abraham. He was greater than Levi, who received the office of Priesthood.

Greatest among the ministering Priests of God, before the coming of Our Lord, is the Priest for ever — Melchisedek.

"And it is yet far more evident; for that after the similitude of Melchisedek there ariseth another priest.

"Who is made, not after the law of a carnal commandment, but after the power of an endless life.

"For he testifieth, Thou art a priest for ever after the order of Melchisedek."

Before Elyon El there appears on behalf of humanity the order of Priests after the Order of Melchisedek. Two only of this Order are known to us.

The first appearance of Melchisedek was at the return of Abraham from the scattering of the power of the kings of the east.

The reason of that appearance was

that he might minister to Abraham bread and wine.

"And Melchisedek brought forth bread and wine: and he was Priest of the Most High God."

It was not to feed the hungry troops of Abraham that the bread and wine were brought forth, for it is mentioned that they were already fed.

The event which called forth the priestly ministration of Melchisedek was the first of the Hebrew wars for the liberation of mankind. Doubtless blood had been shed, and an atonement was necessary. What should be the atonement? In the ministry of Melchisedek and of Jesus there is only one sacrifice, one offering. It is "The Lamb of God, which taketh away the sin of the world."

Since that great sacrifice was offered there is but one commemoration, the Sacrament of the Lord's Supper. Before that great sacrifice was offered there was in the Melchisedekian ministry but one means of anticipation — the bread and the wine.

Therefore "he brought forth bread and wine, and he was Priest of the Most High God."

Only two priests have rights of administering this great Sacrament, Melchisedek and Jesus. The Lord's Supper is not a priestly function; it is the continuation of the Paschal supper which was the Mosaic method of anticipation of the coming atonement and of commemoration of the Passover. The head of each household prepared the feast, of which the family partook, behind the doors of the home, the posts and lintels of which were sprinkled with blood. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 10.)

In it we have no offering to make. "For by one offering he hath perfected for ever them that are sanctified." (Heb. 10: 14.)

Thus Melchisedek and Jesus minister to the people bread and wine, the anticipation in the Old, and the remembrance in the New Testament, of the offering once of the body of Christ.

Therefore, let priest and layman come with humility to the Table of the Lord. Let the priest and layman remember that they have not here an offering to God, but a provision from the hands of Our Lord of that of which we shall partake in remembrance of His death "until He come."

The name Elyon El is used in the Bible in connection with this meeting of the Kings: of Melchisedek, King of

Salem; of Abraham, of whom should be the kings of Israel, and of the other Hebrew nations; and of the King of Sodom. In connection with himself, Abraham uses the name Jehovah. To the King of Sodom he uses the name Elyon El, and linking the two together shows beyond controversy that he is speaking of the same person in different manifestations.

This name is used when the prophet Daniel is writing regarding the nations of the Babylon succession, which were not in the Jehovah covenant.

This name is used once and again in the New Testament, or rather its equivalent, and with the same meaning.

It is the chief above all the Elohim of whom we are speaking, the Creator of the heaven and the earth: The Father of the New Testament, to whom at the last the Son Himself shall be subject that "God may be all in all."

### EL SHADDAI

#### *The Almighty God*

We have seen that Elohim is the name of God, the Creator of the heavens and the earth, primarily; and that conjoined with Him in that name are The Son, The Holy Spirit, "the morning stars which sang together, and all the sons of God who sang for joy" at the Creation. We have seen that every regenerated man and woman has a part in that Great Name.

We have also seen that the name Elohim is used to denote the hostile forces of the enemies of God.

Elohim, — the name is as wide as the universe.

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We have seen that Elyon El is the name of the Most High God, the Elohim of the Elohim, and that it is used in connection with all the human family.

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We are now to look at the name El Shaddai, and to see that it is the name by which the Lord enters into Covenant relationship with the seed of Abraham, His friend.

In our last issue we pointed out the striking circumstances which brought the revelation of the name of Elyon El with the kingly Priest for ever, Melchisedek, who was Priest of Elyon El; and to whose order of Priesthood Jesus Christ came.

Let us now look at the wonderful circumstances which called forth the revelation of God as El Shaddai.

In the Divine plan for the regeneration of mankind a new seed was to be

born. This seed so to be born was to be as a new strain of blood infused into a dying human family. And this seed was to form the working or servant force by which the Lord would bring blessing to all the families of the earth.

In order to provide for the birth of that seed, God chose, with the greatest care, those who should be the father and mother of the race. For this purpose Abraham and Sarah were selected.

These were trained in a hard but pleasant school for a full lifetime. Now the couple had become aged, and in them the functions of life had ceased as far as child-bearing was concerned.

Abraham a hundred and Sarah his wife ninety; the individual passions and lusts of life had died. (This has no reference to original sin.)

Now, after the lapse of all that time, the seed was to be born.

It required the life-giving touch of the Creator's hand to bring about the birth of the New Race. Thus, added to the parents of the son and race, God Himself had a more than usually close connection.

Three persons were prepared to receive and to cherish the coming son and seed.

Each of these were revealed by a new name. This was the name by which each were entered into the Covenant which has stood throughout all the ages — El Shaddai, Abraham, Sarah.

The Life-giving God, the father, and the mother, of the son and race.

It is not necessary that we should at this time discuss the position of Abraham, nor of Sarah, in the great Covenant. Their record is plain for all to read (Genesis 17).

Abraham, the father, stands on the right; Sarah, the mother, on the left; and behind these stands the Person of the Almighty God, El Shaddai.

What a triangle of persons to stand for, and by, the son and race which should be born.

The name by which the Lord thus revealed Himself for the purposes of the racial Covenant with Abraham and his seed has a very significant meaning.

El has been translated the Mighty One.

The root of the word Shaddai is Shad, which in Hebrew denotes the nursing breast of the mother which gives sustenance to the new-born child.

What a glorious light this begins to throw upon Him Who thus stood ready to receive and to cherish the new-born son and race.

It is He who said of Israel: "Israel is my first-born son."

It is He who said to Israel: "I have loved thee with an everlasting love."

It is He who said to Israel: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33: 27.)

It is He Who taketh the lambs in His arms and carrieth them in His bosom.

It is He who said to Israel: "Can a mother forget her suckling child that she should forget the son of her womb? Yea, she may forget; yet will I not forget thee. I have graven thee upon the palms of my hands; thy walls are ever before me."

It is He who provided the Redemption of Israel, and Who, incarnate, became the Redeemer. "For thy Maker is thy husband, Jehovah of hosts is his name, and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." (Isaiah 54: 5.)

It is He who says to Israel still: "Wherefore, come out from amongst them and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

The exhortation to the Christian is "Desire the sincere milk of the Word that ye may grow thereby"; which issues from the Breast of El Shaddai, the nourisher of His people.

It is He who finally declares: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY." (Rev. 1: 8.)

Finally, it is He Who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

\* \* \*

There follows the name Jehovah, which is the executive name of God, expressive of His active applied power, and used in connection with the Covenant race in pre-Mosaic times, and in connection with His Kingdom Nation Israel, including Israel, the House of David and Judah.

And of the later name "Jesus," He declared: "I and my Father are one. He that hath seen me hath seen the Father."

The name of the Holy Spirit.

The name of the returning Lord, "King of Kings, and Lord of Lords."

And the final name when the Son shall have delivered up the Kingdom to the Father and has Himself become subject to the Father, that

GOD MAY BE ALL IN ALL.



# God's Geopolitics

By C. S. WARNER

DURING the course of the war the attention of the American people has been directed increasingly toward *Geopolitics*, which is nothing much more, fundamentally, than "political geography"; but which has taken on a sinister glamor since its removal from the academic calm of former years and, as applied science, has had its brief but melodramatic career on the great stage of world politics.

It is a system of power through geopolitical position: the domination of certain geographical areas from which, it is hoped by our enemies, the entire world can be subjugated. A brilliant strategical concept, it is a prime example of power politics in action; and the background and objectives giving rise to the German school of geopolitics — which turned political geography into a tool of national policy — were published in *Life* last December in a thorough, clear, illustrated article by Joseph J. Thorndike, Jr., which was tersely foreworded: "Geopolitics, The lurid career of a scientific system which a Briton invented, the Germans used and Americans need to study."

It may not have occurred to the many readers thereof that these present-day geopoliticians are about thirty-six centuries behind in this science and that God — as discoverable in the always-illuminating Bible, and on the centuries-long stage of history as well — has been using for His people and their nations what might also be termed a geopolitical idea. Investigation shows that it has unfolded along the corridor of time according to a stated-in-advance plan, and that it will shortly baffle the enemy geopolitical strategists because the plan of God includes certain usually overlooked factors.

Before observing this plan from the geographical standpoint, however, it will be well to review the above-mentioned article and glimpse the only "geopolitics" known to most people today.

\* \* \*

Around the end of the last century, certain geographers in Europe began to give the study of the relation of geography to the development of peoples and states a different twist. Like many another science, it occasionally devel-

oped extremists. Thus Friedrich Ratzel, a German, studied the growth of states and laid down the "laws" through which states became great by grabbing "living space" — *Lebensraum* — from weaker states. Rudolf Kjellén, a Swede who allied himself with the Germans, preached the gospel of a great pan-German state, including his own country and dominating Europe. It was Kjellén who gave this "applied science" a name: *Geopolitik*.

But it was more of a philosophy than a plan of action, it was not yet a *system*, and the man who made it such was just off stage and presently emerged. He was not a German but an Englishman — Sir Halford Mackinder, a distinguished geographer and professor at the University of London. He had set forth the substance of his theory in a brief paper read to the Royal Geographical Society in 1904, entitled "The Geographical Pivot of History." Nobody paid much attention.

In 1918 he put his theories in a book called *Democratic Ideals and Reality* in which he explained the strength of Germany's geopolitical position, how it could strike for world conquest, and begged his countrymen to see this menace and to take measures against it while Germany was still weak. He pointed out what he called the World-Island (the joint continent of Eurasia-Africa) and viewed the world in three grand sections. In the center of Eurasia is what he termed the Heartland; around it in a great crescent lie the Coastlands of Europe and Asia; and beyond them in another great crescent lie the offshore islands (Britain, Japan) and the outer islands (the Americas, Australia, etc.); and then also a Southern Heartland in Africa, connected to the main Heartland by the "bridge" of Arabia. Thus, inviting his readers to take a realistic look at the world as a piece of geography, he warned that if any single power controlled all of East Europe, it would have the Heartland at its mercy. Precisely the position to which Germany has always aspired, what had been written as a warning to the British became a blueprint for the German attempt at victory.

The three-point proposition as formulated by Mackinder was as follows:

*Who rules East Europe commands the Heartland; Who rules the Heartland commands the World-Island; Who rules the World-Island commands the World.*

Some geopoliticians part company with Mackinder at this point because the Heartland is as yet undeveloped and for the most part barren. Professor Nicholas J. Spykman of Yale, for instance, one of the foremost U. S. geopoliticians, revises the Mackinder proposition to read: "Who rules the Rimland [Coastland] commands the World-Island." And he is closer to the truth.

Mackinder's fear of a single power in East Europe was well founded, however, for that power would be in a position to strike for the European Coastlands as well as the Heartland; and in that terrible year of 1939 this dread possibility seemed to have come true when Russia signed the nonaggression pact with Germany — but luckily for the world, that unity was not (at that time) real.

But to get to the core of geopolitics as used by the Germans, the brief history of it revolves around the person of Karl Haushofer, who had grown up in the full flush of German nationalism, went naturally into the Army, and later found himself a military observer in Japan. He studied intensively the relationship between geography and war. Called to combat duty in 1914 by the outbreak of war, he commanded a division on the Western Front and in 1918, as he marched his beaten soldiers back to their homeland, brooded deeply on the causes of defeat. Back in Munich, where the caldron of political ferment bubbled hotter than anywhere else in Germany, the scholar-general accepted a chair of political geography at the University of Munich and began stating his arresting theories in lectures.

One of his students was Rudolf Hess, who introduced him to Hitler (then imprisoned, but busily dictating *Mein Kampf*), and it was Haushofer who gave Hitler the solid base he needed for his cloudy ideas. Chapter XIV of *Mein Kampf* is thought by some students to be almost pure Haushofer. The state, he thought, is a living organism — like an animal. It must grow and develop, else it dies. If the state lacks certain vital "organs" (such as large space or secure

frontiers) it is justified in grabbing them from weaker states; and it was precisely this concept which established Haushofer in Hitler's esteem, for it gave a cloak of science to the Nazi schemes for expansion; and so during the late 1920's and early 1930's the *Institut für Geopolitik*, run by Haushofer, sent out many expeditions, gathering data which was worked over by a staff in Munich estimated at 1,000 experts; and to the masters of the German state, Haushofer preached a doctrine of expansion, its cornerstone being this precept: "Space is power."

The Nazi aims were set forth to the English-speaking world in 1934 when a British publisher put out a translation of a work called *Raum und Volk im Weltkriege* (Space and People in the World War) which was published in Britain under the title *Germany Prepares for War*. It was uncomfortably specific (for the Germans) because, after sketching a plan for the invasion of the British Isles, it added: "We confess that it gives us pleasure to meditate on the destruction that must sooner or later overtake this proud and seemingly invincible nation."

Since then the German geopolitical ideas have been put into action, as the world has witnessed; but not according to the plan of the "father" of geopolitics, Haushofer, who reasoned: get the Heartland first. Undoubtedly he hoped that control of the Heartland could be secured without resort to military means, looking forward to some sort of collaboration between Germany and Russia, under German leadership. Such a combine, he reasoned, could then turn with every chance on the real enemy: Britain, America and their satellites. But his plans have not been followed, and after an empty triumph which lasted about a year when it looked like they would be, the influence of the man who told Germany how to conquer the world ended, and to his personal story there is this to add: it is only a rumor — but a rumor confirmed in high places, that Haushofer is dead, that he was shot by a firing squad soon after the outbreak of war with Russia. Thus the Nazi state repaid its soundest teacher. And now, the step toward death of Nazism itself has been taken, and the preview of the Nazi future is clear for all to read. The time of its oncoming doom is stated in this issue (see pages 133 through 138).

\* \* \*

Well, you've seen the counterfeit. Look now at the genuine, for remember, "The earth is the Lord's, and

the fullness thereof." Surely, to think that He has no plan for it and that He has no geopolitical idea as well — to think *that*, is simply not to know the mind of God in this matter.

From the beginning, we are told, God laid out the boundaries of the nations, and is it too great a stretch of faith to think that even at that early date this land of ours was left desolate and set apart for the "great people" of these days? If you think so, turn to Deuteronomy and begin reading at the eighth verse of chapter 32. That our own land was included in "the boundaries of the people according to the number of the children of Israel" is clear from the prophet Isaiah (18: 1-7), as shown in *Isaiah's Vision of the United States* (DESTINY for January). Before citing further the purely American phase, however, it will be well to parallel history and prophecy and thus enlarge our vision to the *global scope of God's geopolitics*: observable in the panorama of the long-range plan for the establishment of His Kingdom on earth.

See its inception, and watch it grow!

In the year 1918 B.C., Abraham received the promise. Catch the significance of the language: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Time marches on, and there comes from God more geographical promises. They begin to be specific! "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." At one stroke, here was given the land astride the great trade routes of the future.

"And God said unto Abraham . . . for in Isaac shall thy seed be called." It was a prediction of *national* destiny; and when the command came to offer Isaac for a burnt offering to God on one of the mountains of Moriah, it was more than a testing of Abraham's faith: it was for the supreme purpose of dedicating to the service of Almighty God, not Isaac alone, but also the nations of people who were to become his posterity — for when Abraham bound Isaac to the wood of the altar he sealed the destiny of the nations who would

be born of Isaac and called, or named, in Isaac. The fulfilment of the prophecy is before our eyes today. "In Isaac shall thy seed be called" — look around and see a multitude of liberty-loving nominal Christians calling themselves Isaac's sons, or Saxons: *geographically located according to their stated destiny*. Isaac! The name means "laughter," and in the news of the day the laughing American and British soldiers, sailors and airmen provide considerable contrast to the cold, sometimes-sneering though seldom-laughing Nazis, or the poker-faced, stoical Japanese.

These Saxons have another name, *Israel*, though as prophesied most do not know it. And to return now to our theme, the geographical plan under which the body politic of Israel has acquired their present-day global position is simply to tell again the story of their identity today, only from a different vantage point: that of geography. For the geographical marks of Israel, these many clear identity notes are possessed by the Anglo-Saxon nations alone! And the Anglo-Saxon-Israel identity is no longer in the realm of "theory," having been long since removed therefrom *by the facts of history*.

Here are those facts from the geographical standpoint.

"I will appoint a place for my people, Israel, and will plant them, that they may dwell in a place of their own, and move no more." Where? First, the *islands*. Described as at the uttermost part of the earth, they are specifically located as the isles "north and west" from the then known Bible lands (the Hebrew language contains no single term for "north-west," thus the prophecy reads "north and west"). In fulfilment thereof, we see in history successive waves of migrations to those islands. Israel, under more than a dozen different names, coming overland across Europe, leaving their footprints and waymarks; yea, and "pockets" of themselves as well — the entire assembly of Israel numbering, conservatively, more than two millions: coming, wave upon wave, *to the British Isles*.

And from that position there began the extension of Israel's geopolitical pattern in preparation for the fulfilment of the inspiring prediction uttered long before (circa 1732 B.C.): "A nation and company of nations shall be of thee."

Note now the kindly, protective, purposeful providence of the following promise: "And thy seed shall possess

the gate of the enemies." To the maritime, colonizing people of Israel the possession of the gate of the enemies was an essential assistance toward the attainment and holding of seapower in preparation for the world work they were to do, so mark well the divine strategy in the possession by Israel of Suez, Gibraltar, Aden, Malacca, Cape of Good Hope, Falklands, Dover, Panama, Alaska. Singapore has fallen, true, but the prophecies indicate that some of these gates will be lost to the enemies temporarily during the final world conflict now being waged.

Just look at Israel: An island or coast people<sup>1</sup>; the chief nations<sup>2</sup>; possessing the gates of their enemies<sup>3</sup>; with colonies in all zones, immense in size<sup>4</sup>; scattered everywhere among the heathen<sup>5</sup>; mistress of the ends, sides, and uttermost parts of the earth<sup>6</sup>; with possessions forming a great girdle round the Gentile nations<sup>7</sup>; holding a heathen empire in dominion<sup>8</sup>; two great nations leading them<sup>9</sup>; immensely wealthy<sup>10</sup>. It is a plan so big that most people experience difficulty at first in seeing it; but there it is, before our eyes—it is God writing *His story*, using living people as His manuscripts, as He always has, and spreading it out before us precisely as He said He would.

Oh, what a story this geographical pan as revealed in the Bible tells of *Israel in the world of today!* Small wonder, with this divine plan in action, that the geopolitical aims of the enemy are so shallow by comparison, and doomed to defeat. They simply cannot run contrary to the plan of God and win!

Let the spotlight swing now to our own continent: a geopolitical position so impregnable that the German geopoliticians, and Mackinder as well, almost completely neglected it in their calculations, dismissing the whole Western Hemisphere as an outer island. In the voluminous studies of the Haushofer institute there is less about North America than about any other section of the globe; yet Haushofer himself once wrote: "The future struggle for world power and the fate of National Socialism will be decided in America." He noted that the U. S. is *the only geopolitically mature power in the world*. It has, in magnificent degree, the geopolitical essentials of power: space, resources,

manpower, organization—no other country is so well endowed; and beyond this, it has a uniquely favorable frontier situation, for there is no other national power center on any of its borders, nor indeed within thousands of miles of its border. Alone among the great powers of the globe, it is without a rival in its part of the world; thus the U. S. enjoys a position such as other powers have fought for centuries to attain—and always failed.

For this fortunate situation, we can thank God. Termed by some "an accident of history," yet it is not so; for it is the fulfilment of a specific prophecy pertaining to Israel. "He shall have dominion from sea to sea." Look at the map and discover that the only powerful nations on the face of the globe having such dominion are the United States of America and her sister nation to the north. Thus Hamilton, urging the wisdom of creating "one great American system superior to the control of all trans-Atlantic force or influence"; and Jefferson's purchase of Louisiana, which really brought the continental-nation into being; and the Monroe Doctrine staking out the entire Western Hemisphere as independent of European influence, were the works of American geopoliticians in the service of God—even though they did not know the word *geopolitics* and perhaps were unaware of their identity as men of Israel.

And then note the wisdom of purchasing Alaska from Russia in 1867. William H. Seward, Lincoln's Secretary of State, made such a master stroke that he could not possibly have gauged its full brilliance. For it was not until the age of air power that Alaska could be spotted as the bridge (gate) between the continents, indeed, *vital to America now!* If the people of that day were here now they would not term Alaska "Seward's Icebox"; nor would they fail to see the wisdom of what he also wished to acquire, which was Greenland.

To the south, the Panama Canal is the vital "gate of the enemy" (an importance not always fully appreciated). It is the Canal, also, which enables the United States to operate as a Pacific power as well as an Atlantic power in this global holocaust which calls for American-Israel's power in both seas.

Thus it is that Israel expanded along the course of empire from the Bible lands to the Isles, then to the west, east, north and south, in that exact order; until the great gathering which was to be here in the west

was fulfilled (Isa. 24: 16; 59: 19.)

Now let the spotlight swing east again, let it swing way back to Palestine, where the news of next year and early 1945 will be focused.

The City of Jerusalem is placed exactly in the center of the world's population and right near the center of the earth's land surface. And Palestine, now possessed by Israel, together with the Israel-mandated surrounding territory, is the great strategic heart of the world. Whoever dominates this central land following this war will dominate the world. God has said that Israel shall possess it. And the Bible takes foreknowledge of the approaching situation, explicitly describing the final attempt by the enemy to gain possession. Read the prophecy pertaining thereto—it is in the 38th and 39th chapters of Ezekiel; the minor prophets have had a clear vision of it also, particularly Joel; and then turn to Zechariah, chapter 12, and read it to the end. In chapter 14, verse 2, there is this prophecy: "For I will gather all nations against Jerusalem to battle." It is a prophecy which would not have fitted any former period of world history. It is a prophecy which will fit no future period of world history. It is a prophecy which will have fulfilment now. And it is the Lord, in behalf of His people and plan, who will emerge victorious!

The beyond-the-war plan of God? The heartland just east of the tideless blue waters of the Mediterranean is destined forever as the possession of Him whose earth this is, and of His people, and the kingdoms of the world are to become subject to His Kingdom—climaxing the greatest achievement of statecraft in all history. And there is another heartland in the plan of God also, which in a day of air power will be the only one big enough and strong enough to maintain the peace of the world. It is the *heartland of the human soul*. For it is written, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

As so clearly implied, this is nothing less than the fact that *the coming peace is already written!* A peace in accord with the laws of peace, of such potency and power as to be beyond the ken of man's present thinking, it will suffuse over the globe and make obsolete all other plans. For the climax of His plan is the healing of the historic broken relationship between God and man, and then between man and man!

<sup>1</sup>—Isa. 24: 15; 41: 1; Jer. 31: 10. <sup>2</sup>—Isa. 41: 8, 9. <sup>3</sup>—Gen. 22: 17. <sup>4</sup>—Isa. 54: 1-3; 58: 12; Obad. 17. <sup>5</sup>—Ezek. 37: 21. <sup>6</sup>—Deut. 33: 17; Ps. 2: 8; 98: 3. <sup>7</sup>—Deut. 32: 7-9. <sup>8</sup>—Ps. 2: 8. <sup>9</sup>—Gen. 48: 13, 20. <sup>10</sup>—Deut. 28: 1-14; Isa. 60: 16; Jer. 31: 12.



# Why Governments?

MANY people have lost sight of the real purpose of government. This present situation, with the government in business and business controlled by government, with regimentation and supervision of peoples, is far from the original purposes for which governments were established.

Just as the commandments must be followed by individuals, the observance of which will give equitable relationships in every community, so nations also must follow the statutes and judgments of the Lord: the keeping of which will give righteousness in government. God set forth the purpose of government in His instruction to Noah, after the deluge, and later enlarged upon it in His charge to Israel at Mount Sinai. Those principles, given by God, were followed by our founding fathers in the writing of our Constitution. All this has been covered in *Digest of the Divine Law* wherein, after setting forth the principles enumerated in the preamble to our Constitution, the following is stated:

"While the desire was to give these blessings to our nation, the mere writing of a constitution, no matter how carefully drawn, would not, in itself, secure these blessings for a people, for they are the attributes of righteousness in administration.

"It is impossible to establish justice unless those entrusted with the enforcement of law are just. It is impossible to have domestic tranquillity unless there be equitable taxation (which is not confiscation of property) and unless there is the proper distribution of the right to labor and possess wealth under a system of economics which would eliminate destitution and want. Otherwise, there will always be fear and an apprehension of the future. Certainly the general welfare cannot be promoted if one group of citizens is penalized in favor of another and more favored group. Thus the functioning of a righteous government is fundamentally administrative; that is, laws must be administered that are just to all, from the humblest to the greatest of all our citizens.

"We cannot have the blessings of liberty for ourselves or for our posterity under a government which goes into business in competition with its own citizens. Governments in business and 'business-controlling governments' destroy the very purpose of government." \*

An examination of the evidence clearly shows that the original and only purpose of government was to establish justice and equity, compelling the refractory to conform with laws which would insure peace. Today our government is not functioning purely as an administrative body but it must needs go into business in competition with its own citizens. In this very act it has ceased to be an impartial, uninterested administrator and judge that will hear all cases impartially and mete out justice without fear or favor.

Today our government sits in the position of the judge who hears a case in which he has a personal interest. It is impossible for such a one to render righteous judgment and the business interests of our government prevent it from functioning equitably in behalf of all our citizens. Such a situation produces tyranny: a type of maladministration that has already been experienced by loyal American citizens who have found that their government is not interested

in their survival as businessmen, or of the preservation of their business because of governmental self-interests.

Let us look at the paper situation for a moment. The government has succeeded in curtailing the use of paper by private industry and now with a reported paper shortage goes into the publishing business: the OWI publishing a magazine named *Victory*, for readers abroad.

One is reminded of the many publications of the Totalitarian states which were set out for the same purpose some years ago. The Communistic government of Russia had her publications and now nothing is published in Russia that does not have the approval of that government. The same is true in Germany. Can it be that *Victory* is but the entering wedge for the ultimate control in this nation by a government which is entering the publishing business in competition with its own citizens? All that the government needs to do in order to destroy all competition is to continue to increase its curb on paper for private use and through such a process curtail circulation of all private publications: at the same time increasing the circulation of its own publications, which can become preëminent in the field of journalism. It is the Soviet method, but refined for application to American soil and the purpose outlined above isn't a remote possibility but a very present danger. The government has already gone into the business of publishing a magazine and is increasing its use of paper while at the same time mandatory notices are being served on private publishers to curtail their use of paper.

The first issue of *Victory* was 230,000 copies at a cost of \$63,929 of taxpayers' money and the second issue is scheduled for March with 540,000 copies at a cost of \$135,000.

While at present the government-sponsors of this new publication claim it is for foreign, not domestic circulation, yet the pattern is being woven for placing the government in the publication business for the purpose of propagandizing to the *nth* degree in line with the totalitarian methods of the past few years. *Victory* will have a powerful effect in any Presidential campaign and already in its first issue there has been published an article labeling those who are opposed to the New Deal as reactionaries. Thus a government that should be for all the people, especially in war, labels millions of its citizens as reactionaries in a publication financed by all our citizens and distributed to our soldiers and to foreign readers.

It is a dangerous trend in government which should be curbed by Congress. If they fail in this, Congress itself will suffer — along with the people — at the hands of those who control the machinery of government and who will use that machinery to propagandize: which is definitely a purpose other than for which governments were originally designed and organized.

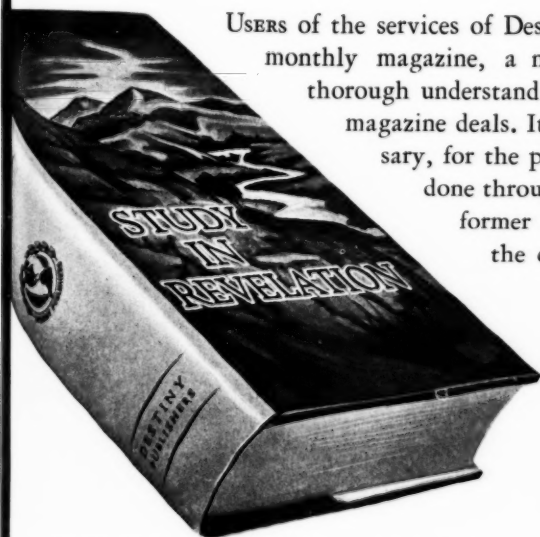
Furthermore, why should a handful of men be subsidized by the taxpayers of America to carry on a publishing business and issue a magazine that can be used to the detriment of millions of our citizens? Are we to be dominated by a clique with the power to undermine the freedom of speech and the freedom of the press?

\* "Digest of the Divine Law," pages 119 and 120. Bound in buckram, \$2.00 postpaid. Destiny Publishers, Haverhill, Mass.



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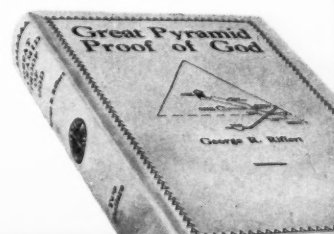
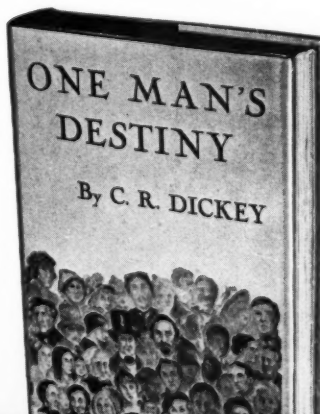
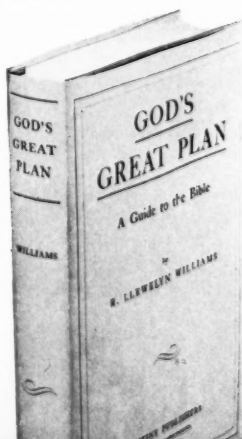
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# To Inform America

ALTHOUGH there are millions of Bibles in the United States, and the freedom to read them — people in America are, for the most part, poorly informed: not knowing what it contains.

This is not the fault of the Bible; it is an understandable Book. It is not the fault of the people primarily; many have approached in an honest spirit of inquiry. The reason people are uninformed in this matter is that they have not received true leadership by those from whom they had every right to expect it. A natural turning away from partial and frequently faithless teaching thus ensued and the Book — to many persons — became effectively closed.

But it is becoming opened again. It is being *opened to understanding* through the knowledge now spreading as to the correct identity of the people-of-the-Book and of the prophecies concerning their nations for this century — in process of fulfillment on the world's stage at this very moment in history.

Created as a medium for the transmission of this national information of the Bible, DESTINY is published monthly to proclaim its truth and show the unfolding plan of God in action. It has this one aim, has no other axe to grind, and is available to all who wish to be thus informed. Those who know the Book and the factors in the contemporary flux of history look upon it as the reliable ally to a based-on-Scripture study of these times; and required reading regarding the shape of things to come.

That the people of America must shortly take this information into account is evidenced by the information itself. This year, occurrences of major importance will pave the way; next year, there will be events such as will shake and awaken the people. A careful reading of the war-pattern now in the making, detailed in advance in this issue (pages 133 to 138), will illustrate. Furthermore, the leading

editorial ("On the Economic Front," page 121) will show what DESTINY means by the phrase: *Prophecies in process of fulfillment*. Thus this magazine is doing a work which is distinct and definite: helping people know these times and the meaning of things as they are!

DESTINY does not seek to create a new sect or cult, there are too many already. It is not interested in a portion of the Bible story alone. Never satisfied to pick up only a thread and believe it to be the whole tapestry, this magazine takes the whole Book — cover to cover — and finds therein that from the eleventh chapter onwards through the following 1,178 chapters its major story is the origin, history and destiny of the people of Israel. Knowing who they are in the world today (see the Foreword, this issue) enables one to know what they will yet do before this war ends; and to know in advance the already ordained post war peace which is to come.

DESTINY does not seek to satisfy the sensation-mongers who wish only to see a raging cyclorama finally bogging down into ultimate, chaotic doom. Such is not the story of the Bible, and it is always *upon that story* that the conclusions presented in this magazine are founded — this great national story of the Bible which is now beginning to reach the minds and hearts of more and more people in the United States and throughout Anglo-Saxondom: as reflected in the growing number of subscriptions being ordered.

So that we may as rapidly as possible do an ever larger job, help us to *inform America* by letting people know of this magazine, what it stands for, and its value to those who read it regularly. You might add that it is published as a service and not for profit, but that publishing expenses must be paid and thus it is priced accordingly at three dollars a year. DESTINY PUBLISHERS, HAVERHILL, MASSACHUSETTS

## DESTINY

THE MAGAZINE OF NATIONAL LIFE